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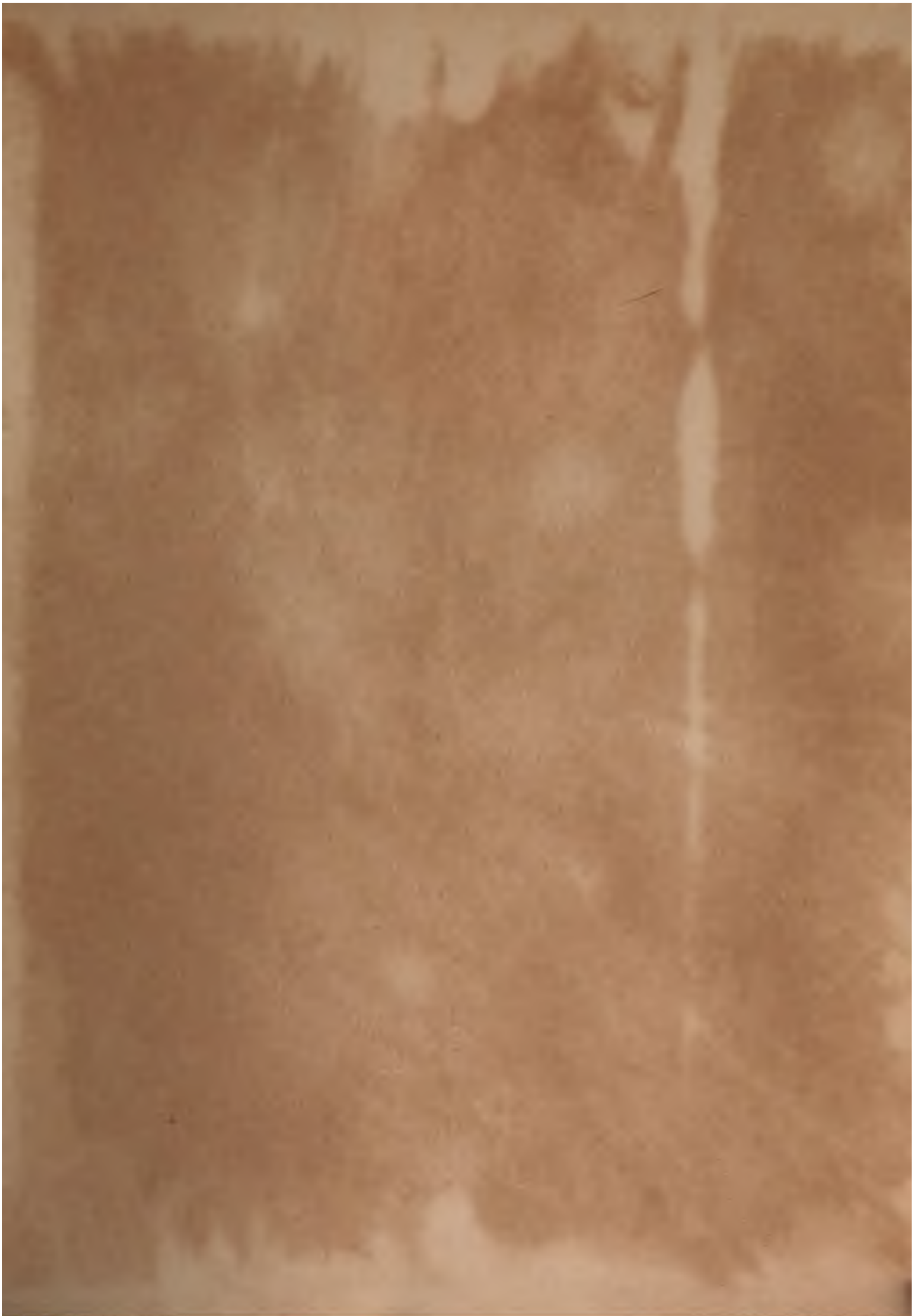


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Hectoris Gortli

ALBIRTHLACENSIIUM ET ABERNACULUM

EPISCOPORUM VITAE

JAMES MUIR, ESQ., LL.D.
PROFESSOR OF NATURAL HISTORY

Printed for Mr. John Gortli



Boece, H.

Hectoris Boetii

MURTHLACENSIIUM ET ABERDONENSIIUM

EPISCOPORUM VITAE

EDITED AND TRANSLATED BY

JAMES MOIR, M.A., LL.D.

CO-RECTOR OF ABERDEEN GRAMMAR SCHOOL

ABERDEEN

Printed for the New Spalding Club

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INTRODUCTION.

IT seems probable that Boece was led to write the *Lives of the Bishops of Aberdeen* by his admiration for Bishop Elphinstone. That great and good man, probably the greatest Scotsman of his day, and certainly one of the most saintly, had so impressed Boece with his qualities of head and heart that he resolved to enshrine his memory in a work which should not merely give a life of his patron, but should show him as the greatest and the best of a long line of saintly and learned prelates. Bishop Dunbar, indeed, is represented as a worthy successor; but during Bishop Dunbar's lifetime Boece could not speak of him with the same freedom or even with the same praise that was possible in the case of the departed Elphinstone. It would have been well for Scotland if all her prelates at this critical period had been men like Elphinstone and Dunbar. The former certainly had the good fortune to live in happier times than the latter. Under James IV. Scotland was more prosperous and made greater progress than it had known since the days of Alexander III. and Robert Bruce. To this prosperity Elphinstone contributed as much as any man in Scotland, with the exception of the king. After the battle of Flodden, and the accession of the infant king, James V., there returned all the evil circumstances which had distracted Scotland in the reigns of the first three Jameses. Bishop Dunbar, like his brother-bishop, the famous Gavin Douglas, got mixed up in the struggle between the partisans of the queen-mother and her opponents.

One is sorry to see a great poet like Gavin Douglas taking part in the sorry intrigues of the day. Gavin Dunbar, too, seems to have hardly known where his duty lay, for he at first supported the Regent Albany against the queen-mother, and was for so doing imprisoned for several months. Shortly afterwards we find him along with others associated with the queen-mother in the government of the country. Elphinstone, on the other hand, found in the happy reign of James IV. full scope for his political sagacity and patriotism. That Boece's chief object in writing his *Lives* was to celebrate the greatness of Elphinstone is proved by the fact that nearly one half of the whole work is devoted to his account of that prelate. The service thereby rendered to Elphinstone, and indirectly to Aberdeen and its University, was greater than would at first sight appear. One has only to take up a continental dictionary of biography, such as Moreri's, to see that but for Boece's notice of them many eminent Scotsmen would never have been heard of outside their native land. Boece was a child of the Renaissance and the fellow-student of Erasmus. He wrote his *Lives* in a language which was "understood" by the whole civilised world. Not only so, but he had largely caught the spirit of the times, and could express himself with eloquence and fluency. Some may think that he would have better consulted his fame if he had written his work in the Scots language. Doubtless, the life of the saintly Elphinstone, if given to the Scottish people in the vernacular, would have done something to counteract the effect of the evil lives of other church dignitaries of the time; but Boece would have considered it beneath the dignity of his theme to use any medium except Latin.

A word or two may be permitted here on the appearance in literature of Scottish writers in Latin.

Scotland, in the work of Barbour, gave an early instance of literary power. While England, after Chaucer, had no great

writer until Spenser's time, Scotland produced James I., Henryson and Dunbar, all possessed of the true poetic gift. Besides these there were Blind Harry, Douglas and Lindsay. But in the period which followed the reign of James IV., and which extended down to the time of Allan Ramsay, with the single exception perhaps of Drummond of Hawthornden, there was no Scots writer of first-rate power who condescended to write in Scots or English. Boece, Major, Buchanan, Arthur Johnston, and the minor poets of the day, all wrote in Latin. Hence it follows that not the least interesting feature of a work like the present is the study of its Latinity. The writer puts into his Latin the graces of composition which would otherwise have appeared in the vernacular. In the case of Latin, especially at the period when Boece wrote, this involved a close imitation of the style of Cicero, or Livy, or of both. In consideration of this fact, I have criticised our first Principal's Latinity in no censorious spirit, but simply because having chosen such a medium, and thereby appealed to readers possessed of the power of criticism, he lays himself open to be judged by a different standard than if he had been less ambitious.

Boece's *Lives of the Bishops of Mortlach and Aberdeen* appeared in 1522. It was printed in Paris, at the Ascensian Press, by Iodocus Badius. It was, with the exception of John Major's *History of Greater Britain*, published in 1521, the first attempt, apart from scholastic and theological works, on the part of a Scotsman to appeal through Latin to a wider audience than Britain provided. Boece's *History of Scotland* was published in 1527. Before the appearance of these two histories of Scotland, there had been no history of the country in print. Fordun and Wyntoun had written chronicles, copies of which in MS. more or less perfect existed in some of the monasteries. In order to give a wider circulation to Boece's *History of Scotland*, it was, by the orders of James V., translated into

Scots by Bellenden, Archdeacon of Moray. This translation was made between 1530 and 1533. A poetical version of it extending to many thousand lines was, about the same time, composed by William Stewart, and was published in three volumes in 1858. It may be noted that a poetical version of the *Life of Elphinstone*, by an Aberdeen man, Alexander Garden, appeared in the seventeenth century. A specimen of his version is given in the Appendix.

A second edition of Boece's *History of Scotland*, with a Continuation by Ferrerius, a monk of Kinloss Abbey, appeared in 1574.

In the Town Council Records of Aberdeen, under date 1528, we find an entry to the effect that Hector Boetius, Principal of King's College and Master in Theology, is ordered to obtain from the Town Council a *propine* of one tun of wine, when the new wines arrive, or £20 Scots to help to buy him a bonnet. Doubtless, this gift was made in honour of his recently-published history. A little before this, he was presented to the Chaplaincy of St. Andrew's Altar, in the church of St. Nicholas. In July, 1527, a grant was made by the king to Maister Hector of an annual pension of £50, to be paid by the Sheriff of Aberdeen out of the King's Casualties, and in July, 1529, there was issued a precept for a letter to Mr. Hector Boys, Professor of Theology, of a pension of £50 Scots annually, until the king promoted him to a benefice of 100 marks Scots, of yearly value, the said pension to be paid him by the customers of Aberdeen. In 1533 and 1534, one half of the pension was paid by the king's treasurer, and the other half by the comptroller. No payment is mentioned after 1534. In 1536, we find the king presenting Mr. John Garden to the Rectorship of Tyrie, vacant by the death of Mr. Hector Boiss. It would thus appear that for a few years before his death he had been Rector of Tyrie. These documents are given in the *Antiquities of the Shires of Aberdeen and Banff*, Vol. IV.

pp. 680, 681, published by the Spalding Club. They are taken from the *Registrum Secreti Sigilli*, and from a MS. in the General Register House, Edinburgh.

The date of Boece's death is also fixed by his coat of arms, carved on King's College Chapel, which shows the letters, H. B. ob. 1536.

No second edition of the *Lives of the Bishops* appeared until 1825, when the Bannatyne Club published an edition of the work, without translation, comment or introduction, and limited to sixty copies. Little more is known of the life of Boece than is given in his *Lives of the Bishops* and in the notes to the present edition. He seems to have been born about 1465, and to have belonged to the Angus family of the Boyes of Panbride. Sheriff Aeneas Mackay has collected in the *Dictionary of National Biography* all the facts of his life that probably can now be known. The portrait in King's College, which has been thought to perpetuate his personal appearance, has, according to Professor Norman Macpherson's Monograph on King's College, no claim to be an authentic likeness, and cannot be proved to be anything more than the portrait of some ecclesiastic. It has, however, been reproduced in *Chambers's Eminent Scotsmen*, and elsewhere, and there is a replica of it in Fyvie Castle.

The following extract is from the Monograph, p. 36 :—

“ Its walls were hung with a selection of ancient worthies connected with the University, enumerated by Orem,—Elphinstone, Dunbar, Lesley, Scougall, and others. But in his list does not appear Hector Boece, the first Principal ; nor is he mentioned by Pennant as among the worthies in the hall ; nor by Dr. Johnson, though we have seen his portrait engraved ‘ from the original in the hall of King's College, Aberdeen ’. My father told me that this original (?) was first hung in the hall in the present century, that one of his colleagues, I rather think

Professor Duncan, who died about 1820, having been up in London, brought with him on his return this picture, which none of the Senatus could discover any reason for supposing to be, what he thought it, a portrait of Boece,—but to please the donor, it was allowed to be hung up, and on his death was not removed. It is gradually acquiring a repute of genuineness from the assiduity with which it has been engraved and titled as ‘from the original in King’s College’.

The Rev. Dr. Milne, the Manse, Fyvie, tells me there is a local tradition that Boece was Rector of Fyvie. Of this I can find no confirmation, but I think the names, Fyvie and Tyrie, have been confused, as they would look very like each other in ancient script. If it be said that Fyvie was more likely, as being a richer living than Tyrie, to have been given to Boece, I would remark that Tyrie in Boece’s time included what is now the parish of Pitsligo. Dr. Dickson of H.M.’s Register Office has been good enough to examine specially the deed in which Tyrie is mentioned. He says: “The writing is good and legible, and there is not a shadow of excuse for reading the word ‘Fivy’”.

This is not the place to attempt an estimate of the value of Boece as a historian. It may suffice to say that while he is picturesque he is unscientific; that his *History of the Bishops* shows the same defects as his larger work, the *History of Scotland*; that he seldom gives dates and never quotes authorities; and that except for contemporaneous events he cannot be regarded as a trustworthy authority. He speaks of authorities for his *History*, Veremundus (*tempore* Malcolm III.), and a certain Campbell, both of whom are otherwise unknown. Leland’s tetrastich on Boece is as follows:—

“Hectoris historici tot quot mendacia scripsit
Si vis ut numerem, lector amice, tibi,
Me jubeas etiam fluctus numerare marinos
Et liquidi stellas commemorare poli.”

“ If you should bid me count the lies
Of Hector’s history,
I might as well essay to sum
The stars, or waves of sea.”

This is strong, but probably not undeserved criticism.

Coming to details, we find in the Preface to the present work reference to histories of Scotland kept in special buildings in Iona as far back as the reign of King Fergus. It may be said, without much hesitation, that these never existed. In the same Preface King Edward I. is accused of destroying all the national and ecclesiastical records of Scotland. This statement, like the one elsewhere made, that Edward altered the Ritual, or Use of the Church, from the Scottish form to that of Sarum, is apparently without the slightest foundation (see p. 163, note on p. 100).

According to tradition the bishopric was transferred from Mortlach to Aberdeen. Fordun is the only writer before Boece who makes this statement. The only authority upon which it rests consists of five charters, which will be found at the beginning of the *Registrum Episcopatus Aberdonensis*, published by the Spalding Club. Cosmo Innes, the learned editor of this volume, considers these charters not genuine. Fordun and Boece doubtless followed a local tradition of the church ; but as the one lived 400 and the other 500 years after the supposed foundation of the bishopric at Mortlach, and as neither quotes any authority for his assertion, their evidence is all but worthless. No charter, except the first of these five, mentions Mortlach as the seat of a bishopric, and no Bishop of Mortlach appears in any ancient document. Even Boece himself seems to have had some doubts as to the first charter, for he says, p. 6 : “ Nor did he cause adhibit to the documents whereby he gifted these lands any name as witness but his own, such confidence in men’s honour at that time prevailed”. The fact that he gives the long period of 113 years as the time during which the first three

bishops bore sway at Mortlach arouses suspicion. Either there were more than three bishops in that period, or the see was founded at a later date than 1011. Cosmo Innes thinks it may have been founded about 1063. See *Reg. Ep. Ab.*, p. xvii. There may have been at Mortlach from an early date a Culdee monastery with certain churches and lands attached to it. King David I., who may be regarded as the founder of the Bishopric of Aberdeen, attached to that see Mortlach and its five churches.

Almost everything that can be gleaned from ancient documents about the early bishops of Aberdeen has been brought together by Cosmo Innes in his Preface to the *Reg. Ep. Ab.*, and need not be repeated here. In Keith's *Lives of the Bishops of the Scottish Church* other materials will be found. I have examined some other works which have been published since the *Registrum* was edited. The chief of these are *The Calendar of Documents, illustrative of the History of Scotland*, *Historical Documents of Scotland*, *Andrew Halyburton's Ledger*, *The Accounts of the Royal Treasurer of Scotland*. In the notes I have endeavoured to throw as much light as I could on any historical events incidentally mentioned by Boece. In the case of Elphinstone I have sought to give in the notes and appendix some idea of the condition of things in Scotland in the reign of James IV. Those who may wish further information on this subject should read the *Days of James IV.*, by J. Gregory Smith.

I have given in the appendix the character of the king as drawn by the Spanish ambassador, Ayala, and of his son, the Archbishop of St. Andrews, from the pen of Erasmus. The following extract is from the "Study of Greatness," the inaugural address of the late Dean Stanley, delivered before the University of St. Andrews in 1875 (*Life of Dean Stanley*, Vol. II. p. 386). In describing the marvellous promise of Alexander Stewart, the son of James IV., the pupil of Erasmus, the young Marcellus of the Scottish Church, who died at Flodden, he goes on to say :

"If he fell in the memorable charge of my namesake on that fatal day, may he accept thus late the lament which a kinsman of his foe would fain pour over his untimely bier". It may be interesting to mention that the arms of the king and his son can still be seen on the front of the tower of King's College.

Elphinstone's claims to recognition as a local benefactor are based on his foundation and endowment of the University, his completion of the Cathedral, and his providing funds for the erection of the Bridge of Dee. But he was unquestionably the greatest man of his day in Scotland. He was entrusted with important embassies to England, France, Burgundy and Austria. (See charter erecting Old Aberdeen into a city obtained by him in 1489; *Acta. Dom. Con.*, p. 304.) He probably was the means of introducing the art of printing into Scotland. He collected and published in the *Breviary of Aberdeen* the legends of the early Scottish Church. Besides these services to Aberdeen and to his native land he must ever be admired and loved for his saintly life, his lovable character, and his patronage of learning. I may be allowed to say that the present work was undertaken by me with the object of presenting in English the picture of the Founder of our University as drawn by its first Principal. I thought that such a work might be considered appropriate at a time when the Quater-centenary of the University was about to be celebrated, and when the University was receiving an extension which would recall its original foundation.

In the Preface to the *Registrum Episcopatus Aberdonensis* will be found a tribute to Elphinstone from Archbishop Spofiswood, as well as one in Latin by Bishop Leslie. I give here a translation of the latter in Scots by Father Dalrymple, written in 1596 (Scottish Text Society).

"Wilzem Elphinstoun, Bischop of Aberdine and Keiper of the Secreit Seal, randiris his blist and happie spirit to God that gaue it, October xxv, a man of wisdome and deutione, quha, for

that diuine spirit estemet to be in him, was thocht worthie to be on the secreit counsel of King James the thrid, and fourt his sone that diuine spirit. How vertuous he was, and how bent to promoue the christne boundis, his deides will schaw, and his singular monuments of pietie and deuotione wil testifie to his eftercumeris. of him is writne, that from the tyme furth he gaue him selfe to serue God and to be religious, out of his mouth was never hard a word that soundet fraud, falshed, or filthines, bot all his speiking euer taisted of heavinles, outhir to turne men and women fra thair ill way, or steir thame vp quiklier, quha war in the gud way ; a sumptuous table til vthirs he held, but verie simple to him selfe. ffor quhen mony of the nobilitie and special gentle men daylie from al partes cam til him, with al humanitie he receiuet thame, trett thame honorablie, with lordlie cheir, bot injoynt him selfe sik a rule of continencie that in al pleasures a verie Tantalus. Sent in ambassadrie to the French King, and to the Emperour, did his office sa dylie with diligens, that with the ane he was estemet the flour of Eloquense, with the vther commendet for his singular wisdom. Mekle commendet for his sincere justice, and in that commend florist sa fair, that quhither contentioun was to be sloknet, or freindship to mak, or ony skaith to mend in the Republik, baith the lordis and the commoun peple requyret his aduise and desyret his counsel. Heirthrough in general parliaments and counselis, not only was he present, bot first. Inane. of quhilkes, haldne at S. Johnstoun, he schew an euident takne that his mynd was nocht vpon wardlie honours that suddanlie fead and fal ; bot his affectioun to the hevin was bent. Quhen the haill parleament walde haue him Bischop of S. Androis, he refuset, and for nouthir prayer nor requeist wald consent, refuseng na trauel, bot honours and ryches ; of his singular eruditione and knowlege, his witt and quik iugine, his meruellous jugement, quhat sal I say ? The prayse of sa worthie a man nouthir con we nor wil we heir descriue : This far, at this tyme, we say ; that

shortlie tuecheng sum of his special warkes, be coniecture, quhilkes heir we tueche nocht, may be considerit. This amang the rest was ane baith to his honour and to the vtilitie of our cuntrie, through the liberalitie and help of King James IV. he fundet the college of alde Abirdine, quhilk quhen he had perfyted, amplifiet with an honest patrimonie, fra quhilk have vpsprung, as fra the first fontane, mony notable, vertuous, and cunning men, afor us, and in our dayis, in theologie and in the lawis, spred ouer al the Realme. How feruent he was to helpe the Realme, we frilie may coniecture of this feruor. Requested be the Nobilitie to cum til Edinburgh for the concord and freindeng of sum than at contentione, in hauie and sair seiknes he takis jorney of that mynd to grie thame, bot as the thochtes of men oft ar deceiueable, throuh trauel, and seiknes in the way sa afflicted, that in Edinburgh he dies."

With regard to the illustrations given in this work I have to acknowledge the kindness of the University authorities in allowing the Bull of Pope Alexander Sixth to be reproduced, and to mention that the photograph of King's College Chapel is so taken as to show the position of the Founder's tomb. I am indebted to Mr. James C. Murdoch, M.A., for the index of proper names, etc., and to Mr. Malcolm Bulloch, M.A., for the poetic renderings of the Latin poems at the end of the text; other assistance received has been acknowledged throughout the work.

J. M.

LIST OF ILLUSTRATIONS.

- King's College Chapel, Aberdeen (looking East), showing Bishop Elphinstone's tomb: *from a photograph.* *Frontispiece.*
Bull of Pope Alexander VI., February 10, 1494-5, erecting a University in Old Aberdeen: *from the original in the possession of the University of Aberdeen.* *Facing p. 210.*

IN EPISCOPORUM VITAS.

LIVES OF THE BISHOPS OF ABERDEEN.

REVERENDO IN CHRISTO PATRI, GAVINO DUMBARI,
ABERDONENSI ANTISTITI, HECTOR BOETIUS
DEIDONENSIS DEBITAM REVERENTIAM.

INTER lustrandum vetustae nostrae gentis monumenta, Praesul venerande, quibus Wilhelmus Elphinstonus Episcopus, olim generalis Aberdonensis scholae conditor, quem ipse gloriari frequentius, veluti imitandae virtutis exemplar, habuisse praedecessorem, plurimum
5 delectabatur; Fergusium secundum regem qui Scotorum regnum, victis Britonibus, patria procul abactis, caesis ubique eorum praesidiis, restituit, mandasse accepimus ut in Iona (una est Hybridum insularum) libri quibus res nostrae literis mandatae (ne quando interirent) celebribus aedibus ad hoc data opera extructis, penes viros prisca nostra lingua
10 eruditos essent et conservarentur, annuo statuto custodibus salario, unde Scotica juvenus non modo quid una, sed quid omni aetate sui majores egregie fecerint, colligerent, exemploque moverentur ad omnem, cujus in re bellica foret usus, virtutem. Inde, sed multos post annos, ut Restennothy (munitioni nomen est olim in Angusia, ubi nunc
15 canonicorum Divi Augustini coenobium) quia ad Ionam difficilis admodum erat aditus, nostri annales inde traducti reservarentur, Alexander primus rex edixit, ne nostratibus majorum egregie gestorum quae imitarentur deesset memoria. Hos codices exacta adeo diligentia reservatos, alios quoque omnes, et publicos et privatos, ubilibet penes
20 nostros inventos, Eduardus Anglorum rex, cum nostram regionem discordia laborantem popularetur, simul cum praefato coenobio concremavit. Tanta libidine non modo nostrae gentis, sed et ejus memoriae delendae flagrabat. Qua clade libri quibus Scotorum pontificum res

TO THE REVEREND FATHER IN CHRIST, GAVIN DUNBAR,
CHIEF PRIEST OF ABERDEEN, HECTOR BOECE
OF DUNDEE OFFERS ALL DUE REVERENCE.

VENERABLE Bishop, I would have you know that Bishop William Elphinstone, founder in former days of the University of Aberdeen, to have had whom as your predecessor is your frequent boast, since you regard him as a pattern of virtue set before you for imitation, took great delight in the memorials of our ancient nation. In examining these I found it recorded that King Fergus the Second, who restored the kingdom of the Scots, conquered the Britons, drove them far from our native land, and killed everywhere their garrisons, gave orders that the books in which our history is written should be put in charge of men skilled in our ancient language, and kept in Iona, one of the Hebrides. To prevent their ever being lost he caused erect a famous building where they should be preserved, and fixed an annual salary for their custodians. His object was that the Scottish youth might learn the illustrious exploits of their forefathers not in one age only but in all, and by their example might be led to practise every virtue for which war gives scope.

Many years afterwards, King Alexander the First, lest our countrymen should lack the means of recalling the memory of their ancestors' ever-to-be-imitated exploits, decreed that these books should be transferred from Iona to Restennet and preserved there. Restennet is the name of a place in Angus where formerly there was a stronghold, and where there is now a priory of Augustinian monks. The chief reason for the transference was that Iona was very difficult of access. These books, preserved with such minute care, as well as all other documents both public and private found anywhere in the hands of our countrymen, Edward, the English king, burned along with the afore-mentioned priory at the time that he ravaged our country, distracted as it was by discord. With such wanton lust to destroy not only

gestae memoria dabantur, ad unum sunt absumpti. Unde effectum, ut nostri regni primores suorum acta progenitorum pene omnia ignorent; episcopi qui sui fuere antecessores, quae per eos bene gesta, quocunque etiam labore, praeter paucula quaedam cum pontificum nominibus, 5 cognoscere non possint. Scrutatus etenim (tuo jussu) exactissima diligentia, qui Aberdonenses episcopi et quales fuere, ante Roberti primi regis tempora, vix quicquam praeter nomina comperi. Verum ut invenire potui, in unum conjeci codicem, ut dignoscant legentes Aberdoniae, a sacri ibi magistratus institutione, vix unquam antistitem 10 defuisse doctrina atque virtute spectabilem. Hunc librum quantumluncunque tibi dicavi (Reverende Praesul) gratiorem mea sententia futurum, quod nullus tibi sermo (ut aequum est credere) quam qui de tuorum praecessorum virtute sit, acceptior esse poterit. Fuere tui inquam antecessores (ut videre licet) studio atque eruditione omnibus 15 qui sacrum ubilibet gerunt magistratum imitandi. Accipe munusculum obsecramus, etsi exile, tibi tamen offerendum, quod eorum qui te praecesserunt pontificum laudes in eo recitatae nullibi tuo sine decore possunt enarrari: quos, ut omnibus spes (et merito) est exorta, urbanarum et religiosarum rerum gloria propediem es aequaturus. Vale, 20 semper felix. Ex tuo Collegio Aberdonensi, pridie Calendas Septembris, anno supra sesquimillesimum vicesimo primo.

our nation but its very memory was that monarch inflamed. By this calamity the books, in which the deeds of the Scottish bishops were recorded, were utterly destroyed. The result of this has been that our nobles are almost entirely ignorant of the deeds of their ancestors, while our bishops are unable to learn anything about their predecessors except their names and a very few facts about them ; but cannot know in detail either their services to their country and to the Church, however great may have been their efforts in their behalf. For the fact is, that having tried to find out with the most earnest care (and my researches were made at your suggestion) who have been Bishops of Aberdeen, and what was their character, up to the time of King Robert the First I have found hardly anything recorded of them save their names. But the result of my investigations I have put into a single treatise, so that my readers may know that Aberdeen, at least from the time that that diocese has possessed episcopal supervision, has hardly ever lacked a bishop notable for learning and virtue. The present book, however humble, I have dedicated to you, venerable Bishop, and, as far as I know, it is reasonable to believe that it will afford you pleasure ; for no composition is likely to please you so much as one which adds to the glory of your predecessors. They unquestionably were, both in zeal and learning, worthy models for all who anywhere hold sacred office.

Accept then, I beseech you, this little work which, humble as it is, yet deserves to be presented to you, because the praises of your predecessors found in it can never be mentioned without honour to you. For the general hope is, and that too, well-grounded, that both in religious and civic affairs, you will very soon equal the greatest of them. Adieu, and may you ever be happy. From your College at Aberdeen, 31st August, 1521.

HECTOR BOETIUS DEIDONENSIS DE VITIS PONTIFICUM
ABERDONENSIUM.

MALCOLMUS KENNETI Scotorum regno potitus, ferocis
populi efferatos animos religione mitigare, eamque gentem, quae inter
duos amnes Deyam ac Speyam sedes habet, magistratum indulgentia
effrenem (immenso enim itinere suo ab episcopo disjungebantur) jure,
5 legibusque, ac moribus, imbuere parans, Murthlaci pontificem sacrum
magistratum primus omnium instituit, sui regni anno sexto, mundanae
originis sexies millesimo ducentesimo nono, adventus Christi in carnem
decimo supra millesimum : Beanumque virum disciplina, fide et pietate
insignem, ibi creatum pontificem sacrae aedis condendae loco, praediis
10 et agris de Murthlaco, Cloueth, et Dunmeth, horum cum ecclesiasticis
redditibus, ad perpetuos pontificios sumptus donavit. Neque alium
erogationis diplomatibus (chartas dicunt nostri) praeter se inscripsit
testem ; tanta tum fides mortalium animos regebat : diplomata extant

HECTOR BOECE OF DUNDEE ON THE LIVES OF THE
BISHOPS OF ABERDEEN.

Malcolm, the son of Kenneth, having succeeded to the Scottish throne,
wished by religion to soften the manners of his fierce subjects, and more
particularly those of them that dwell between the rivers Dee and Spey. These
by the indulgence of their rulers (for they were separated by a long journey
from their bishop) had given way to every sort of licence. With a view there-
fore to inspire them with a love of justice, law, and civilisation generally, he
first of all men established the sacred office of the Bishopric of Mortlach. This
took place in the sixth year of his reign, in the year of the world 6209, and in
the 1010th year after the advent of Christ. He appointed as bishop, BEAN,
a man of notable learning, faith and piety. In order to erect there a sacred
house he endowed him with the estates and lands of Mortlach, Clova and
Dunmeth, assigning the ecclesiastical revenues of these for the support of the
bishops in all time to come. Nor did he cause adhibit to the documents
whereby he gifted these lands (they are called *charters* now-a-days) any name as
witness but his own. Such confidence in men's honour at that time prevailed.

in rei fidem. Pontifex vero Beanus ubi suorum pectora, sacris monitis et exemplis, pietate imbuerat, anno trigesimo secundo post initum pontificatum e medio sublatus, Murthlaci ad templi (quod ipse extruxerat) posticam debito honore sepelitur. Erat is annus regis Duncani septimus; a Christo nato millesimus quadragesimus primus. 5

Exinde in demortui locum suffectus DONORTIUS, quadraginta duos annos egit pontificatum. Nec sine sanctitatis opinione mortuus, ea, quae episcopum decet, pompa eodem cum Beano loco traditur sepulturae, Edgari regis anno primo.

Eo tempore CORMACHUS pontificatum iniit Murthlacensem, 10 vir tantae prudentiae et virtutis, ut doctissimos simul atque sanctissimos praesules referre diceretur. Trecesimo nono tandem sui pontificatus anno fatis cessit. Pontificali, quod diximus, monumento sepultus.

Huic in pontificio munere NECTANUS successit, Alexandri primi regis anno decimo sexto, Christi vero secundo supra millesimum 15

The deeds however are extant and prove what I say. Bishop Bean, after he had imbued with piety his flock alike by sacred precepts and example, was removed from their midst in the thirty-second year after his appointment. He was buried with all due honours at the postern door of the church of Mortlach, which he himself had built. His death took place in the seventh year of King Duncan, A.D. 1041.

To the deceased bishop succeeded DONORTIUS, who held office for forty-two years. He too died with a reputation for sanctity, and was committed to the same resting-place as Bean with all the pomp which befits a bishop's obsequies. This took place in the first year of Edgar's reign.

At the same time CORMACH entered on the Bishopric of Mortlach, a man of such wisdom and virtue that he was said to recall the memory of the most learned as well as of the most saintly heads of the Church. In the thirty-ninth year of office he at length paid the debt of mortality. He was buried in the bishops' vault afore-mentioned.

He was succeeded in the holy office by NECTAN in the sixteenth year of the reign of Alexander the First, A.D. 1122. His learning and dignified character gave him such influence with King David that the king's affairs both

centesimum et vicesimum. Hunc eruditio et morum gravitas apud regem David fecerunt tanti, ut regia negotia publica et privata ex ejus sententia et ductu agerentur. Et ut episcopali gerendae dignitati facultates suppeterent (erant enim Murthlacenses exiguae admodum)
 5 mutata sedem antistiti, pius rex primum fecit Aberdonensem, inde multis donavit proventibus, agris atque praediis veteris Aberdoniae, de Sclaty, Gowll, Murcroft, Kynmundy, Mawmeulach, Clat, Tulynestyn, Rayn, Davyot, cum eorum templis, villis templorumque redditibus, decima regiae annonae parte proventuum et vectigalium seu portoriorum
 10 Aberdonensis oppidi, variisque aliis, ut regiis ex diplomatibus facile dignosci potest. Diem clausit hic pontifex Christianae salutis anno millesimo centesimo quinquagesimo secundo, Malcolmi quarti regis primo; postquam Murthlaci sederat annos quatuordecim, et Aberdoniae XVII.

15 Post Nectanum EDUARDUS, doctrina ecclesiastica praesertim insignis, pontifex Aberdonensis omnium consensu decernitur. Is Malcolmo familiari erat in usu suam singularem ob continentiam: quam et rex ipse ita excoluit et servavit ad vitae exitum, ut Virginis cognomen jure tulerit ad postereros. Avita dona Aberdonensi ecclesiae

public and private were transacted according to his opinion and guidance. In order that means should be supplied to support the episcopal dignity (for the revenues of Mortlach were very slender) the pious king first transferred the seat of the bishop to Aberdeen, and then endowed it with many sources of income. These included the lands and estates of Old Aberdeen, Sclaty, Gowll, Murcroft, Kynmundy, Mawmeulach, Clat, Tulynestyn, Rayn and Daviot, with their kirks, kirk-towns, revenues of churches, a tithe of the produce of the king's crops and of the taxes or harbour dues of the town of Aberdeen, along with various other gifts, as may be clearly seen in the king's charters. This bishop closed his life in the year of Christian salvation 1152, which was the first year of the reign of King Malcolm the Fourth. He had his seat at Mortlach for fourteen years, and at Aberdeen for seventeen.

After Nectan, EDWARD, who was specially distinguished for his knowledge of theology, is chosen by universal consent Bishop of Aberdeen. He was by reason of his singular chastity the intimate friend of Malcolm. That king practised and preserved this virtue so faithfully to the end of his days that he has justly gained with posterity the surname of Maiden. The gifts of his

castus rex Malcolmus firmavit, nonnulla superaddidit. Eduardus vero regularis vitae viros (quos vocavit Canonicos) veluti confratres ad divina cum sacellanis exequenda primus omnium in Aberdonensi ecclesia instituit. Obiit inde mortem posteaquam undecim annos munus gesserat pontificium.

5

Haud multo post MATTHAEUS Sancti Andreae Archidiaconus, omni vita, religione et doctrina insignis, Aberdonensem pontificatum est adeptus, Malcolmi regis (cujus paulo ante mentionem fecimus) anno undecimo, et Christianae originis millesimo centesimo sexagesimo tertio. Hujus prudentiam in magnis gerendis, labores ad Christianae religionis observationem, pietatem in deum et homines, ubi intellexit rex optimus, complexus eum familiariter, semper ut parentem et praeceptorem est veneratus; avitisque donis ecclesiae Aberdonensi sua auctoritate denuo firmatis, immortalis deo, divae virgini Mariae, divo Machorio (in quorum honorem templum tunc condere est coeptum) et Matthaeo episcopo agros de Tuligreg, Fetyrneir, Owyn, Invercroudán, Banquhore Denif, Bahelny, cum ecclesiasticis eorum redditibus, proventibusque parochialis templi Aberdonensis oppidi, libere erogavit. Extant regiae donationis

forefathers to the church of Aberdeen the virtuous Malcolm confirmed, adding not a few of his own. Edward was the first to establish in connection with the church at Aberdeen men of a holy order (he called them canons) as *confrères* for the discharge of sacred rites along with the chaplains. He died thereafter when he had completed his eleventh year of office.

Not long after, in the eleventh year of the aforesaid King Malcolm, A.D. 1163, MATTHEW, Archdeacon of St. Andrews, a man whose whole life, religion and learning were pre-eminent, obtained the Bishopric of Aberdeen. When the good king learned his prudence in the conduct of great affairs, his efforts to obtain due observance of religious rites and his faithful services to God and man, he recognised in him a kindred soul and ever revered him as his father and teacher. After confirming under his own hand the gifts of his ancestors to the church of Aberdeen, he unreservedly bestowed in honour of God, the holy Virgin and St. Machar (in honour of all of whom the church then began to be built), as well as of Bishop Matthew, the lands of Tuligreg, Fetyrneir, Owyn, Invercroudán, Banquhore Denif and Bahelny, along with their ecclesiastical revenues, as well as those of the parish church of the town of Aberdeen. Charters of the king conveying these grants are extant. This

diplomata. Sedit is pontifex, Kyninmund cognomento, annos quatuor et triginta. Attigit enim Wilhelmi regis, a quo praediis, agris et nemoribus de Bras libere est donatus, annum tertium supra tricesimum, quum e medio sublatus est, Christi incarnationis anno millesimo 5 centesimo nonagesimo septimo.

Et JOANNES, Prior de Calcho, ejus in locum suffectus est. Erat Joannes publica vita, ea religione qua privata, virtutis exemplar omnium sententia imitandum, fortunarum contemptor adeo ut nullius indigus esse unquam potuerit. Optimus enim antistes, ubi omnia 10 quae habuerat, aut in aedificiis et ornamentis templorum aut pauperibus erogasset, nono anno sui pontificatus vita excessit, Christi vero sexto supra millesimum ducentessimum.

Anno eodem ADAMUS Aberdonensis episcopus vocatur, regis potius suasu et imperio quam clericorum suffragiis, qui inito magistratu 15 regiis negotiis ut privatus primis annis addictus erat. Sed Wilhelmo fatis cedente, Aberdoniam a clero et populo accitus, ad ecclesiae dignitatem, prioribus annis sua incuria paulum labefactatam, reparandam

bishop, whose surname was Kyninmund, occupied the bishop's chair for thirty-four years. For he lived to see the thirty-third year of King William, from whom he received without reservation the estates, lands and woodlands of Bras. He was removed from this mortal scene, A.D. 1197.

JOHN, Prior of Calcho, was appointed in his stead. This John, alike in his public and private life, was by universal consent so admirable a pattern of virtue as well as a man so indifferent to worldly fortune that there was nothing in this world of which he could ever have possibly felt the want. The good bishop, when he had spent his all either in repairing and ornamenting the churches of his diocese, or on the poor, departed this life in the ninth year of his office, A.D. 1206.

The same year ADAM is styled Bishop of Aberdeen, more at the suggestion and by command of the king than by the votes of the clergy. He, during the first years of office, was devoted to the king's service as he had been previously when in a private capacity. But when William had gone the way of all living, Adam was summoned to Aberdeen by the clergy and people. He now devoted all his energies to restore the dignity of the Church, which

totum animum adjecit. Nec diu superfuit. Moritur enim post assumptum pontificatum anno vicesimo primo, Alexandri secundi regis undecimo, et nostrae salutis millesimo ducentesimo vicesimo septimo.

Inde MATTHAEUM regni Cancellarium clerus cum populo 5 Aberdonensi communi consensu antistitem postulavit, felices sese arbitrati, si virum tali modestia præditum, consilio et auctoritate adeo pollentem, pastorem essent habituri. Vix assenserat Matthaeus, quum per legatos acceperat Dunkeldensem episcopatum omnium suffragiis sibi delatum, id regi summopere placere: idcirco eo Dunkeldeam ad 10 regem concedente, Aberdonensis clerus Gilberto de Stryvelyn viro nobili pontificatum decernit.

GILBERTUS creatus antistes, illico conatus est ut nemora de Bras, de Cloueth, nemoralesque agri, per improbos quosdam montanos injuria aliquot annos Aberdonensi ecclesiae subtractos, eidem restituere- 15 rentur. Qui execrationibus et interdictis admoniti, pontificalem timentes auctoritatem, et ne vi et armis regis domarentur, Gilberto

by his neglect had in previous years been somewhat diminished. But he did not long survive. For he died twenty-one years after assuming office, in the eleventh year of Alexander the Second's reign, A.D. 1227.

Then the clergy and people of Aberdeen unanimously asked MATTHEW, the chancellor of the kingdom, to become their spiritual head, thinking themselves happy if they should obtain as their pastor a man of such discretion, sagacity and influence. Scarcely had Matthew accepted this offer, when he learned from a deputation that he had been unanimously offered the Bishopric of Dunkeld, and that the king highly approved of his nomination to that See. Therefore, when he, yielding to the king's wishes, had gone to Dunkeld, the clergy of Aberdeen decide to offer the bishopric to Gilbert of Stirling, a man of noble birth.

GILBERT immediately after his election set himself to obtain the restitution to the Church of the uplands of Bras and Cloveth along with the arable lands adjoining these, which by the masterful conduct of certain Highland caterans had for some years ceased to contribute to the revenues of the See. These were threatened with excommunication in various forms and with legal

obtemperaverunt. Emigravit is pontifex post adeptum magistratum anno undecimo, Alexandri secundi regis vicesimo secundo, et nostrae salutis millesimo ducentesimo tricesimo octavo.

Secundum haec, Aberdonensis clerus, facta concione Aberdoniae, in
5 consultationem ducunt quem potissimum praeesse vellent. Erat per
id tempus Abbyrbrothy RADULPHUS abbas, vir incredibili prudentia
et sanctitate. Cujus ut forte inter consultandum incidit sermo, nemo
eo in conventu aut voluit aut ausus fuit alium ad sacrum magistratum
nominare. Tantum ea tempestate desiderium (quod nobis videre
10 minime est concessum) pastoris qui optimus esset, habendi mortalium
animos inceserat. Itaque omnes ad unum Radulphum episcopum
declarant. Radalphus, quo diximus modo, Aberdonensis episcopus
vocatus, haud sine summi pontificis auctoritate sua ex abbazia extractus,
Aberdoniae, populi ingenti cum gaudio, Alexandro rege presente, conse-
15 cratur, anno Christi millesimo ducentesimo quadragesimo. Episcopus
effectus religiosam vitam non exuit, sed induit arctiorem, ea veste aut
certe viliori qua antea contentus, majori longe cibi parsimonia : labores

interdicts, and fearing the bishop's personal power, as well as dreading lest the king's forces should be called in to reduce them to submission, they yielded to the bishop's authority. That dignitary removed to a better world eleven years after his appointment, in the twenty-second year of the reign of Alexander the Second, A.D. 1238.

Thereafter the clergy of Aberdeen, calling a public meeting in that city, proceed to consider whose appointment as their spiritual head would meet with most general approval. At that time there was at Arbroath (Abbyrbrothy) a man of incredible wisdom and sanctity, Abbot Randolph (RADULPHUS). His name happening to be mentioned during their deliberations, there was no one in that meeting who either wished or dared to nominate any other candidate for the sacred office. So great was the desire in those days to obtain the best man as their pastor—a desire sadly wanting in our time. The result was the unanimous election of Randolph. Having been appointed in the way we have described, and obtained the Pope's permission to quit his abbacy, he was, to the great joy of the people, consecrated at Aberdeen in the presence of King Alexander, A.D. 1240. On his elevation to the mitre he did not lay aside his holy life, but became more strict in his practice, being content with the same dress as before or even with a more humble one, while in his

subiit innumeros, dioecesim pedes lustrando ne religio vel in minimo labefactaretur; intelligens vir sanctus episcopum debere vita esse irreprehensibilem, qui jure praeesse posset, ut prodesset non solum sibi sed et aliis. Tandem obtento apud regem ut nemora sua de Bras et Feterneir cum agris a venatorum injuria essent immunia (quam 5 liberam forestam vulgo dicimus) anno octavo post initum munus pontificium, diem obiit extremam, Alexandri secundi anno tricesimo.

In hujus pontificis locum clericorum suffragiis pervenit PETRUS DE RAMSAYO, omni disciplinarum genere eruditus. Qui, inito pontificatu, divino cultui intentus sacrae Aberdonensis sedis, tredecim 10 regularis vitae viris (canonicos vocant) quos ab Eduardo episcopo quasi confratres ad divina exequenda institutos, alio in loco significavimus, ecclesiasticos suos redditus est partitus, solis agris cum praediis ad sumptus sibi retentis; ratus eo modo consultum iri religionis augmento. Sanxit et (applaudente clero) ut templorum sacerdotes ad pontificios 15 sumptus, in annos singulos pecuniam penderent. Ad divini etiam cultus augmentum varias edidit sanctiones. Haec et multa alia ubi

food he was far more abstemious. He took upon himself a countless number of duties, visiting on foot his whole diocese, from fear lest in the slightest degree the cause of religion should suffer. Saintly man as he was he clearly perceived that a bishop ought in his walk and conversation to be above all reproach, and that he alone had a right to be a spiritual guide who could bring happiness not only to himself but to others. Having at length gained his main contention before the king, that the uplands of Bras and Feterneir along with their arable lands should be protected from poachers, *i.e.*, that they should be what we call a free forest, he closed his earthly career eight years after entering on office, in the thirtieth year of Alexander the Second.

He was succeeded by PETER DE RAMSAY, who was elected unanimously by the clergy, and was a learned man in the widest sense of the word. On entering on office he set his heart on improving divine worship in the cathedral. He parted his ecclesiastical revenues among the thirteen monks (canons regular they are usually called) whose appointment by Bishop Edward as, so to speak, brethren of the chaplains in the discharge of sacred offices we have noticed in another place. He retained for his own expenses only the lands of the church along with the house properties. He thought that in this way the cause of religion would be promoted. He also, with the approval of the clergy,

peregisset quae ad optimum pontificem pertinebant, fatali necessitate sublatu8 est, postquam decem sederat annos, Alexandri tertii anno quinto. Hunc privatum monachum Aberbrothensem fuisse asseverant.

- 5 Extincto Petro, RICHARDUS DE POTTOCK Aberdonenssi creatur antistes; Anglus gente. Quae res effecit ut montani de Cloueth et Murthlac, pontifici, veluti homini peregrino, minus audientes, agros et praedia multa subtraxerint, famulis ejus verberibus caesis et ignominiose repulsis. Tulit Richardus aegre contumeliam, execratus
 10 facinoris auctores; apposuissetque se rex criminis vindicem, ni citius sceleris insimulati restitutis praediis venissent Aberdoniam, ad antistitisque pedes, ejus arbitrio supplicium obituri, multis lachrymis petiissent veniam. Mortuus est Richardus, avitis donis Aberdonensi ecclesiae Alexandri auctoritate denuo roboratis, pontificatus sui anno
 15 decimo tertio, praefati vero Alexandri decimo octavo.

decreed that the incumbents of the various churches should pay each year a sum for the support of the bishop. He also issued various ordinances for increasing facilities of worship. After he had completed these and many other arrangements, characteristic of an excellent bishop, in the fifth year of Alexander the Third he was removed by the stern necessity of death, after he had occupied the episcopal seat ten years. It is positively affirmed that he had been an ordinary monk in Arbroath.

On the death of Peter, RICHARD DE POTTOCK is elected Bishop of Aberdeen. He was by birth an Englishman. This circumstance induced the mountaineers of Cloueth and Murthlac to be less obedient to him as being an alien and to seize in many cases part of his lands and buildings, at the same time beating his servants and driving them off in an ignominious manner. This insult Richard greatly resented. He proceeded to excommunicate them. The king himself would have appeared to punish their crimes, had they not speedily restored the property, confessing unfeignedly their guilt. Nay, they came to Aberdeen, and falling at the bishop's feet with many tears offered to suffer whatever punishment he might choose to inflict. So they obtained pardon. Richard died in the thirteenth year of office, and in the eighteenth year of the aforesaid Alexander. He confirmed anew to the church of Aberdeen, with the sanction of Alexander, the gifts of his predecessors.

Et HUGO DE BENHYEM in ejus locum suffragiis canonicorum suffectus. Is illico sumpto pontificatu Romam accessit, ubi Martini quarti summi pontificis jussu (is tunc Petri sedem tenebat) episcopus consecratur: inde ubi illic religionis causa annum unum moratus fuisset, in Scotiam est reversus. Dissidebat tum forte populus Scotus 5 cum clero: his summorum pontificum sanctiones, illis regni consuetudines, sua pro sententia afferentibus. Causam dissidii ferunt quod fructuum quorundam decimas, quas petebant sacerdotes, populus aperte solvere recusasset. Hanc litem dirimendi potestas Hugoni permissa. Perthi facta patrum concione multum diuque ubi disertum fuerat, rege 10 praesente, regnique primatibus, veteres episcoporum sanctiones (provincialia statuta vocant), firmavit: novas quasdam ad Christianae religionis decus et augmentum omnibus probantibus superaddidit: discordiam sustulit atque extinxit penitus. Multa alia optimo episcopo digna ejus fuere opera. Pervenit ejus episcopatus ad Alexandri tertii 15 annum vicesimum nonum, quo anno in insula lacus de Gowllis ubi

HUGO DE BENHYEM was by the votes of the canons appointed in his place. He immediately after his assumption of office went to Rome, where by the orders of Pope Martin the Fourth (who was then the occupant of the Chair of Peter) he was consecrated bishop. After spending a year in Rome for religious purposes he returned to Scotland. At that time the people of Scotland happened to be at variance with the clergy, the latter supporting their views by quoting the decrees of the popes, the former by bringing forward the use and wont of the kingdom. It is said that the quarrel arose from the people openly refusing to pay tithes of certain crops, which the priests demanded. Hugh was commissioned to settle the dispute. A meeting of notables was held at Perth, where, after a long and earnest discussion in the presence of the king and the nobles, the old ordinances of the bishops (usually known as provincial decrees) were by his efforts confirmed. He added, with the approval of all present, certain new decrees which had for their object the honour and advancement of the Christian religion. The quarrel between the people and clergy he completely removed and extinguished. Many other acts did he perform worthy of an excellent bishop. His term of office reached to the twenty-ninth year of Alexander the Third. In that year he suddenly died of an excess of rheum in the island of the lake of Gowllis, where the old man found such delight in the pleasant groves adjoining that he sought no other retreat.

vicinorum nemorum amoenitate delectatus senex sese continebat, catarrho exundante subito interiit.

Et in demortui locum HENRICUS CHEIN, regius consiliarius, Joannis Cummyni, viri inter nostrates maximae auctoritatis, Cum-
 5 mynorum praecipui, ex sorore nepos, est provectus. Inito Henricus pontificatu, instaurandis templis et Dei ministris illico adjecit animum. Vetus templum Aberdonense demolitus novum edificare incepit. Vix jam fundamenta jecerat, quum bellico tumultu oborto, obturbatus incepto destitit. Enimvero Anglica arma, duce Eduardo primo, regem
 10 Joannem de Balliolo in Scotia bello petivere. Crescebat magis magisque in dies id bellum: impleverant Angli omnia rapinis et direptionibus. Capto tandem Joanne, Londinumque misso, totam belli vim in Robertum Brusium regni haeredem vertunt. Erant Brusio Scotorum plurimi infensi ob caesum ab eo Joannem Cummynum, qui
 15 rebus ex sententia Roberto succedentibus ad unum in Anglia exularunt. Inter quos Henricus, qui avunculi partes contra Robertum tueri videbatur, est proscriptus. Eo prope temporis Brusiani Aberdonensem

To the chair of the deceased prelate HENRY CHEIN, one of the king's council, was promoted. He was sister's son to John Cumyn, who was one of the most powerful of our countrymen and head of the Cumyns. Immediately on his accession he devoted his energies to restoring the churches and improving the position of the clergy. He demolished the ancient church of Aberdeen and began to build a new one. Scarcely had he laid the foundations when, distracted by the outbreak of war with all its confusions, he had to desist. For the English in arms led by Edward the First attacked King John Baliol in Scotland. The war thus occasioned every day assumed greater dimensions. The English filled the country with acts of rapine and plunder.

When John was at length taken prisoner and sent to London, the English turn the whole fury of the war on Robert Bruce, the heir to the throne. Very many of the Scots were incensed at Bruce on account of his murder of John Cumyn. These to a man went into exile when the cause of Robert began to prosper. Amongst these was Henry, who, as seeming to support the cause of his uncle, was proscribed.

About the same time the partisans of Bruce, greatly assisted by the citizens of Aberdeen, take by storm the Castle of Aberdeen, which had, to the great disadvantage of the Scots, been held for several years by the English.

arcem, quam aliquot annis maximo cum Scotorum incommodo Angli tenuerant, Aberdonensibus plurimum suppetiarum afferentibus, expugnatam vi capiunt, caesis qui ejus custodiae fuerant destinati; ac paulo post ne Anglis ullum Aberdoniae superesset refugium, omni suppellectili exhaustam solo aequarunt. Angli amissae arcis caesorumque contri- 5 bulium tristi nuncio affecti, coactis copiis Aberdoniam movent animo acceptam injuriam ulciscendi. Id ubi Aberdoniae nunciatum, Brusiani simul cum civibus illico oppido egressi sunt, cum hostibus dimicaturi. Joannes Frisarius Brusiani exercitus, qui tum Aberdoniae fuerat, dux suis ita animos accendit ad pugnam ut non tam ad certamen quam ad certam 10 victoriam progredi viderentur. Inita pugna acerrime est certatum. Victoria tandem (sed cruenta) Scotis cessit: Anglorum quamplurimi eo praelio caesi, pauci vivi capti, rari fugere, adeo acriter in pugna perdurarunt. Placuit victoribus quos captos habebant ad terrorem extra oppidum furca suspendere: sed vetuere canonici, atque ut caesorum 15 corpora ad posticam templi divi Nicolai terra conderentur, apud Frisarium atque oppidi praefectum obtinuerunt, ubi eorum ossa cum titulis in rei monumentum adhuc cernuntur. Sed revertamur unde

They put to death those who had been appointed its garrison. Shortly after, in order to leave no place of refuge for the English in Aberdeen, they remove all the fittings and level the castle with the ground. The English, deeply moved by the sad news of the loss of the castle and the death of their countrymen, assemble their forces and move towards Aberdeen eager to avenge the loss they had sustained. When these tidings reached Aberdeen the supporters of Bruce, along with the citizens, at once marched forth to join battle with the enemy. John Fraser, commander of Bruce's army in Aberdeen, inflamed his followers with such ardour that they seemed to be advancing not so much to battle as to certain victory. A fiercely contested battle ensued. Victory at length (though bought with much bloodshed) declared for the Scots. Of the English the great majority were slain, very few being taken alive. Small bodies only escaped here and there, so obstinate was their resistance.

It was the wish of the victors to hang their prisoners on a fork-shaped gallows outside the town in order to terrify others, but the canons forbade this. They also obtained the permission of Fraser and the provost of the town to bury the bodies of the slain Englishmen at the postern gate of the church of St. Nicholas. There to this day may be seen, in testimony of what I say, their bones along with inscriptions. But let us return to the thread of our narrative.

digressi. Robertus, pacatis tandem rebus, Anglisque e Scotia pulsus, et in Angliam repulsus, inter lustrandum patriam templi aedificium Aberdoniae, Henrici opera inceptum, forte conspicatus, jussit pontificis impensis (ne in profanos usus ecclesiae redditus expenderentur) chorum
5 consummari. Exinde aliquot post annos Henricus (permittente rege) ab exilio Aberdoniam reversus, ubi postquam labefactatae religionis sacri magistratus defectu reparationi plurimum insudaverat, XLVIII. anno quo sedere inceperat, morte est correptus. Qui annus erat Roberto regi vitae ultimus, Christi domini adventus millesimus
10 trecentessimus vigesimus nonus.

In ejus locum ALEXANDRUM KYNINMUND theologum doctorem Christianae religionis observantissimum, canonici sufficiunt. Is obtento magistratu ad religionis et pietatis reparationem, praedicationibus et monitionibus, quibus plurimum ob doctrinam valebat,
15 illico se totum contulit. Quod ut facilius consequeretur, disciplina ecclesiastica eruditos undequaque praemiis ad se allectos secum semper esse voluit. Hyeme Murthlaci habitavit, vere Aberdoniae, quo quadra-

Robert, when peace was at length restored and the English had been driven out of Scotland and back to England, in the course of a progress through his country chanced to see at Aberdeen that part of the church which had begun to be built by the efforts of Henry, and ordered the choir to be finished at the expense of the bishop, lest the Church revenues should be spent on secular purposes. Some years afterwards Henry, by permission of the king, returned from exile. When he had laboured sore to repair the loss occasioned to religion by the want of its sacred head, he was carried off by death, forty-eight years after he ascended the episcopal chair. This took place in the last year of King Robert's life, A.D. 1329.

In succession to him the canons elect ALEXANDER KYNINMUND, doctor of theology, most careful to perform the duties of the Christian religion. He, holding his office for the advancement of the cause of religion and piety, at once devoted his whole energies to preaching and admonition, in both of which on account of his learning he was most persuasive. The more easily to gain the result he desired, he ever wished to keep beside him men trained in ecclesiastical learning, whom indeed he by rewards attracted to him from all quarters. He spent the winter at Mortlach, and the spring at Aberdeen. He selected the city as his spring residence in order to be able more

gesimalibus sacris illuc confluentes docere, ab aequo devios more punire ecclesiastico, Paschale sacrum solenniori apparatus peragere possit commodius; aestate et autumno Feterneyr et Rain: ut inde in omnem dioecesis locum ad populum erudiendum erroresque ejus emendandos facilius iretur, praefatorum singulis quatuor locis pontificales aedes 5 (quas praesulis mansiones appellabant) construere incepit; duas absolvit, alteram Aberdoniae, alteram in Fetyrneyr, bellico tumultu quo tum Angli cum Eduardo de Balliolo magnam regionis partem attriverant, varie turbatus. Per id tempus triginta naves Anglicanae in statione portui Aberdonensi proxima noctu jecere anchoras, unde expositae 10 copiae in terram pene Aberdoniam prius sunt ingressae quam cives eas advenisse senserunt. Sequutus pavor ingens, terrorque omnium, ut hominum, mulierum atque puerorum fugientium turmis passim viae complerentur. Angli accepta clade (cujus ante meminimus) apud Aberdoniam, ira perciti complures Aberdonensium trucidant: urbem 15 simul atque pontificis et canonicorum aedes omni supellectili populatas incendunt. Arsit Aberdonia sex dies, lugubre intuentibus spectaculum. Pepercere hostes templis pietate moti: religiosorum

conveniently to instruct the crowds who assembled there in Lent, to punish in ecclesiastical fashion those that had erred from the path of virtue, and to pass the sacred season of Easter with greater solemnity and pomp. The summer and autumn he spent at Feterneyr and Rain. In order to facilitate the journeys to all parts of his diocese, which he undertook to educate his flock and correct their errors, he began to build in the four different parts mentioned episcopal dwellings (they were called the bishop's manses). Two of these he completed, one at Aberdeen, the other at Fetyrneyr, although he was in various ways distracted by the confusion into which the English along with Edward Baliol had at that time thrown a great part of the country.

About that time thirty English ships cast anchor by night in the roadstead adjoining the harbour. Then landing their forces they had entered the city almost before the citizens knew that they had come. A terrible panic ensued, so that the streets were everywhere filled with crowds of fleeing men, women and children. The English, having before suffered a defeat at Aberdeen, of which we have spoken, killed in their anger many of the citizens. They burned the city along with the residences of the bishop and canons, after they had stripped these of everything which could be carried off. Aberdeen burned for six days, a sad sight to the beholders.

quoque abbatiis, custodibus adhibitis ne torribus faculisve vento per
aera actis, qui tum forte vehemens erat admodum, quid damni paterentur.
Fuit annus quo Aberdonia funestam hanc cladem accepit a Christo
incarnato tertius supra millesimum ter centesimum tricesimum. Inter
5 haec incommoda praesul Alexander eruditione et pietate insignis, nihil
omittens quod ad optimum pastorem attinere diceret, ultima naturae
persolvit undecimo magistratus sui anno, et Davidis secundi duodecimo.

In Alexandri locum WILHELMUS DE DEYN Aberdonensis
episcopus creatur, anno salutis nostrae millesimo [trecentesimo] qua-
10 dragesimo primo. Is sacro magistratu potitus ob belli incommoda,
quibus tunc omnia erant plena, quod ad bonum attinet pastorem vix
quicquam exequi poterat. Sed Scotica re tandem respirante, hostibus
procul actis, aedificia ab Alexandro inchoata absolvit, diruta Anglicis
armis restituit: quibus et custodes, quos constabularios vulgo dicimus,
15 adhibuit perpetuos, constituto eisdem justo in annos salario. Nec
parum laboris erat pontifici, silvescentem clerum bellico tumultu ad
compositiores mores revocare. Quod ubi incredibili diligentia peregerat,

The enemy had piety enough to spare the churches. They spared also
the monasteries, placing guards to prevent them suffering any harm from
the burning brands and sparks carried by the wind which was then very
violent. The year in which Aberdeen suffered this fatal blow was 1333
from the Incarnation of Christ. Amid these disorders Bishop Alexander, a
man distinguished for his learning and piety, and one who omitted no duty
which might be said to be characteristic of an excellent pastor, paid the last
debt of nature in the eleventh year of his office, and in the twelfth year of the
reign of David the Second.

In his room was elected WILLIAM DE DEYN, A.D. 1341. On obtain-
ing the sacred office he was able, on account of the disorders of war with which
the whole land was then full, to discharge hardly any of the duties which belong
to a good pastor. But when Scotland at length got a breathing space and the
enemy had been driven far from her borders, he completed the buildings begun
by Bishop Alexander, and restored those destroyed by the English. He
appointed also perpetual guardians of these (they are commonly called con-
stables), fixing a regular salary for them from year to year. Nor was the
least part of his labours bestowed on the task of recalling to more gentle
manners the clergy who had been demoralised by the disorders of war. This

postquam decem sederat annos, morte est correptus, Davidis secundi anno primo supra vicesimum. Sepultus in choro Aberdonensis basilicae.

Post quem JOANNES RAIT doctor theologus, scientiis divinis apprime eruditus, canonicorum suffragiis creatus antistes, privatum deposuit, publicum induit: tyrannos quosdam qui Aberdonensi ecclesiae 5 agros et praedia bellica turba subtraxerant, execrationibus et interdicto est persecutus; dioecesim quotannis paucis comitibus docendo, populi-que emendando deliquia, lustravit. Singulis enim templis coeunti populo ipse et sacra egit, et est concionatus. At quum forte Kyldrotty esset, facinorosi quidam sacris interdicti, et ob hoc episcopo infensi, 10 illius insidiabantur capiti, jamque armati venerant ad rem infandam perpetranda. Id ubi relatum erat Joanni, pontificalia indutus nihilque pavens, adventantes aggreditur solenniori apparatu denuo execraturus. Tyranni venerandum antistitem conspicati, spectatam adeo primum demirati virtutem, positis armis, ira et odio, ad ejus pedes pervoluti 15 obortis lachrymis veniam precantes, sese cum fortunis omnibus illius arbitrio obtulerunt. Praesul, ut animo erat facili ad ignoscendum,

he accomplished after great efforts, and ten years after he ascended the episcopal seat he was carried off by death in the twenty-first year of David the Second. He was buried in the choir of the church.

After him JOHN RAIT, doctor of theology, a man pre-eminently skilled in divine knowledge, was elected bishop by the votes of the canons. He at once laid aside the character of a private man and assumed that of a public. He excommunicated and served an interdict on certain masterful spirits who in the confusion occasioned by the troubled times had robbed the Church of lands and properties. He made an annual progress through his diocese attended by a small retinue, teaching the people and trying to amend their way of life. For the people assembled at the various churches, where he himself performed divine worship and addressed them. While he was at Kyldrotty, certain wicked men who were at that time excommunicated and therefore incensed against the bishop, plotted against his life, and indeed had already arrived with arms in their hands to carry out the infamous deed. When this is told to John, he dons his pontifical robes, and with the utmost boldness goes to meet them, and with greater solemnity than before intends to imprecate curses on them anew. These headstrong spirits, seeing the venerable priest,

restitutis agris, reparatisque ecclesiae damnis et injuriis, poenitentes anathemate levavit. Oppressus ita vir optimus laboribus, pro religionis observatione, diu superesse non potuit. Sexto etenim anno quam pontificatum inierat e medio est sublatus, et Davidis secundi sexto
5 supra vicesimum; sepultusque magno omnium cum moerore in choro Aberdonensi.

In hujus locum ALEXANDER DE KYNINMUND divinarum humanarumque rerum interpres, hac ratione subrogatur. Erat tum forte Nicolaus quidam vir ambitiosus qui ex Gallia, cum rege Davide
10 venerat, et ob hoc ei familiarior. Huic, aulicorum impulsu quos largitione corruperat, Aberdonensem pontificatum deferendum rex persuasum habuit; et ad illud exequendum literas ad capitulum dedit Aberdonense. Responsum est a canonicis pontificatum Aberdonensem nondum eo devenisse, ut qui plus largitione et ambitione valeret, bonis
15 et doctis rejectis, gradum primum obtineret dignitatis: regi suo in regno etsi liceret quod vellet, non tamen licere nec ipsis quidem, qui

were so filled with admiration of his notable courage that they laid aside their arms, their anger and hate, and falling at his feet begged, while tears ran down their cheeks, for forgiveness, and put their lives and all that they possessed at his mercy. The bishop, who was ever ready to pardon, now that the lands were restored, and the losses and injuries which the Church had sustained were repaired, removed the curse from these now penitent men.

The worthy man could not long survive the burden of such labours in the cause of religion. He was removed from this earthly scene in the sixth year of office, in the twenty-sixth year of David the Second. He was buried amidst universal grief in the choir.

To fill his place ALEXANDER DE KYNINMUND, a man well skilled in expounding all knowledge divine and human, is chosen under the following circumstances. There happened to be living at that time an ambitious man of the name of Nicolaus who had come from France with King David, and who was therefore on familiar terms with him. The king, at the instigation of certain courtiers whom Nicolaus had bribed, was convinced that he ought to offer the Bishopric of Aberdeen to this man. To this end he sent a letter to the chapter of Aberdeen. The canons replied that the Bishopric of Aberdeen had not yet fallen so low that the man who, by bribery and self-seeking,

jurejurando astricti essent ad pontificem deligendum vitae sanctitate et doctrina pollentem. Idcirco precari liceret, rege permittente, Alexandrum Kyninmund, regium consiliarium, cujus prudentia in re familiari gubernanda, et vitae sanctimonia adeo essent conspicuae, communi suffragio pontificem declarare; ne Christi (quod maxime nollent) 5 sanctionem de episcopo deligendo eousque inviolatam primum labefactatam viderent. Hos mores, hos canonicos utinam nostra tenerent tempora. Sed (ut abominor) quod nunc fit exiguum est, pejora in dies visuri summus. Verum ad institutum redeo. Aegre cononicorum sententia primum a rege audita, mox quod aequum visi fuerant sentire 10 optimis quibusque suadentibus probata: permissumque ut liberis suffragiis, quem vellent dicerent antistitem. Igitur haud multo post praefatus Alexander Perthi, rege praesente, Aberdonensis consecratur episcopus. Peractis inde quae ea in celebritate agenda fuerant, Aberdoniam concessit, ubi vitam egit plane Christiano episcopo dignam, 15 vivens caste, pudice, integre. Profestis quidem diebus suos aut divinum aut humanum jus docuit: festis autem predicationibus et

had most influence should obtain the loftiest position to the exclusion of holy and learned men. Although the king could do as he pleased in his kingdom, yet they could not so act, being bound by their oath to choose for the sacred office one pre-eminent for his holy life and learning. Therefore they prayed to be allowed, with the king's permission, to declare with common consent Alexander de Kyninmund bishop, who was one of the king's council and whose prudence in the management of his own estate as well as his holy life were known to all men. This they asked lest they should see Christ's ordinance for the choice of a bishop, which had hitherto been faithfully observed, now for the first time tampered with, a result which they should deeply deplore. Would that our days possessed such integrity, such canons! But what is now happening is but the beginning of evil; we are destined to see worse and worse times (which may God avert!).

But to return to my narrative. The views of the canons at first were listened to by the king with impatience. By-and-by, as they seemed to hold sound opinions, these met with approval, being supported also by all good men. They were allowed the free exercise of their suffrages in the choice of a bishop. So not long after the aforesaid Alexander is consecrated bishop at Perth in the presence of the king. Having completed the various rites connected with that ceremony he retired to Aberdeen, where he spent

admonitionibus insistere ei fuit peculiare : ter hebdomadatim jejunavit, festorum vigiliis quae solennioribus observabantur ceremoniis, solo pane et aqua contentus. Quando etiam epulae vel magnificentiae causa paratae, in pauperum usus tribuebantur. Vetus templum Aberdonense
 5 ejus jussu est demolitum, novum priori longe amplius, proptereaue episcopali sedi accommodatius, aedificari coeptum : vix turres quas cernimus ad tintinnabulorum campanarumve usum, cum columnis sex cubitos altis constructae fuerant, quum Alexander, Roberti regis Secundi mandato, primatumque sententia et auctoritate, ad Francorum regem
 10 missus est legatus ad pristinum foedus renovandum. Tum enim Angli, trajecto exercitu Calisium, multis populationibus Gallorum agros et oppida vexabant. Qua legatione ex sententia functus pontifex, domum reversus, vix annum superfuit. Decessit autem Sconae stranguria (aegre eunte lotio) postquam quatuor supra viginti annos tenuisset pontifi-
 15 catum, et Roberti Secundi duodecimo ; cujus corpus inde elatum ante aram cathedralis templi, qua pompa decebat episcopum, traditur sepulturae.

his days in a manner plainly worthy of a Christian bishop, living a life of chastity, modesty and righteousness. On week days he taught his flock either divine or human law. On holy days it was his special delight to press home Gospel truth by preaching and admonition. He fasted three times a week. On the occasion of vigils in connection with holy seasons, which were observed with more than ordinary solemnity, he was content with only bread and water. How often too were feasts, even those prepared for magnificence, given to the poor ! The ancient church of Aberdeen was by his order demolished, and a new one of larger dimensions and better suited to an episcopal seat began to be built. Scarcely had the bell-towers, which we see along with the pillars to the height of six cubits, been erected, when Bishop Alexander, by the orders of Robert the Second and with the approval and authority of the chief men of the country, was sent as an ambassador to the King of France to renew the ancient league. At that time the English, having conveyed an army across to Calais, were wasting town and country. Having successfully completed his embassy, he returned home to live barely a year. He died at Scone of a strangury (retention of urine) after holding office for twenty-four years, in the twelfth year of Robert the Second. His body was conveyed home and buried before the altar of the cathedral with all the stately ceremonial which was befitting a bishop.

Posteaquam Alexander fatis concesserat, ADAM DE TYNNINGAMME, vir nobilis, plurimaeque inter suos auctoritatis, Aberdonensem iniit pontificatum. Erat is Roberto regi familiaris, et, singularem ob prudentiam, morumque candorem, et ingenii ubertatem, regni patribus acceptus, adeo ut, quoties arduum aliquid in consultationem adduceretur, ejus sententia in primis apud eos valeret. Legationes complures ad Francorum regem, et privatus et publicus, pro utriusque regni felicitate obivit. Veteres foederis condiciones firmavit, novas quasdam, utriusque regis auctoritate, superaddidit. Legationibus feliciter perfunctus, cum publicis negotiis totus insisteret, obtrecta-
torum et delatorum quorundam malitia, Roberto regi suspectus esse coepit, ne in ferenda lege super regum successione cum optimatibus quibusdam (quibus lex ea displicuit) sentiret. Ipse vero Adamus, sua innocentia fretus, ut regem suspicione levaret, Aberdoniam adiit, ibi, ingravescente aetate, laboribus fessus, vitae reliquum acturus. Tum
Alexander, quidam regis nothus, (ut ferebatur) homo nefarius (cujus improbitatem omnes fuerant perosi) tempus adesse ratus quo episcopum,

After Alexander had yielded to fate, ADAM DE TYNNINGAMME, a man of noble birth and of great influence in the country, entered on the Episcopate of Aberdeen. He was on intimate terms with King Robert; and on account of his rare prudence, his ingenuous nature and the fertility of his genius was so dear to the counsellors of state, that as often as any difficult question came before them in consultation his opinion thereon had with them the greatest weight. He discharged the duties of ambassador to the King of France on several occasions, both in a public and a private capacity, to the advantage of both nations. He confirmed the terms of the ancient league, and added certain new ones on the authority of both princes. After discharging successfully his duties as ambassador, while he was devoting his whole energies to public business he fell under the suspicion of the king: for owing to the malice of certain detractors from his fair fame and of busybodies who carried tales to the king's ear he was accused of sympathising with the views of certain leading men in the country on the question of the succession to the throne. This matter came up in connection with the passing of a law on the succession, which these nobles disapproved of. Adam, himself confident in his innocence, in order to remove the suspicions of the king went to Aberdeen, intending, now that he was beginning to feel the weight of years and was wearied by his labours, to pass the rest of his days there. Then one Alexander, said to be an illegitimate son of the king, a man of no principle, whose

sibi ob vitae impuritatem infensum, suo oprimeret arbitrio, adjunctis impuris quibusdam, ut paternam injuriam ulcisci videretur, episcopi rem pecuariam omnibus cum fortunis abegit, agrestibus gregumque custodibus contumeliose caesis. Agros ecclesiae subtractos sceleratis quibusdam, nec deum nec homines verentibus, sua libidine partitus tradidit colendos. Ecclesiae redditus (secundas decimas dicunt) suos regia donatione vocavit: ita homo impurus per optimi antistitis agros et praedia diu est debacchatus. Nec quispiam voluit (ne regem offendere videretur) sese vindicem opponere. Pontifex ubi illatas injurias frustra
 10 rege coram frequentius questus fuerat, sine ulla reparationis spe, Alexandrum, sacris prohibitum, diris persequitur execrationibus. Nec tamen animum contumacem nec malevolentiam posuit Alexander, sed in dies, ira et odio accensus, indigniora perpetravit. Collectis tandem sceleratis quibusdam qui eum impietate referebant, Aberdoniam epis-
 15 copum obtruncaturus concessit. Episcopus vero, quem non latuit quid Alexander moliretur, potius Christi ecclesiae utilitati quam vitae consulens, obviam tyranno ultro progreditur: canum venerandumque caput offert ad supplicium, inquiens, Si hoc petis, praesto est. Multis animos

wickedness had earned him universal hatred, thought that the time was come to crush the bishop as he pleased. The very virtues of the latter made him hateful to this shameless man. He was joined by certain vile creatures, and, pretending to be avenging his father's wrongs, he drove off all the bishop's cattle, and carried away his property, killing at the same time in the most high-handed way the peasants and those who had charge of the cattle. He divided as he pleased the lands stolen from the church, and gave them to be cultivated by certain wicked men who had no regard for God or man. The revenues of the Church known as second tithes he called his own by gift of the king. Thus this abandoned wretch for a long time raged without control through the lands and estates of the worthy bishop. For no one cared to punish his insolence, lest in so doing he might seem to offend the king. The bishop, after he had repeatedly complained in vain to the king of the wrongs done him, lost all hope of redress, and so had recourse to excommunication, imprecating the most terrible curses on Alexander. This had no effect, for Alexander continued contumacious and full of malice, and inspired by resentment and hatred tried to surpass himself in shamelessness. His wickedness reached its height when, having collected a number of wicked men who instigated him to fresh crimes, he advanced to Aberdeen intending to murder the bishop. He, knowing well what Alexander intended to do, yet more anxious for the good of Christ's Church than his own safety, does not shrink from the ordeal but goes

movit ad meliora, atque lachrymas excussit praesulis spectata virtus: persuasum inde, licet multis difficilibusque contentionibus, Alexandro, ut a tanto scelere abstineret, ne dirum adeo nefas perpetrando, sacro sanguine quod (ea in gente) hactenus erat inauditum, foede adeo pollueret manus. Pervenit hujus rei fama ad regem, qui primorum sententia (quos rei indignitas plurimum commoverat) aliquot post dies Alexandrum, ad se accitum, in vincula conjecit; reparatisque ecclesiae Aberdonensis injuriis, Adamum omni metu levavit, quem, ut parentem veneratus, postea inter praecipuos habuit consiliarios. Complura et fere innumera alia relatu indigna Alexandri suasu, priusquam in vincula conjiceretur a profanis quibusdam, qui regionem foedissime depopulabantur, perpressus est episcopus; quae omnia longius quam pro suscepto negotio esset enarrare. Secundum haec, obtento ab rege ut Alexandri satellites Aberdonensibus agris et praediis expellerentur, quo magis episcopi quieta fruerentur pace, Adamus, jam grandaevus, cum morte vitam mutavit, post sacrum adeptum magistratum anno decimo, Christianae originis nonagesimo supra millesimum ter centesimum, et Roberti Tertii anno tertio.

forth to meet the tyrant. He offers to his vengeance his hoary and venerable head, saying: "If this is what you seek, here it is". Many of his enemies were moved to better feelings; nay, the bishop's splendid courage drew tears from the spectators' eyes. Alexander was induced after a long and heated argument to abstain from this great crime, and not foully to stain his hands with sacred blood, a thing hitherto unheard of in that country. The story reached the king's ears, and he, at the instigation of the nobles, who were much shocked at this horrible attempt, some days after summoned Alexander to court and threw him into prison. Then, after redressing the wrongs of the church of Aberdeen, he relieved Adam of all fear, and, ever after reverencing him as a father, treated him as one of his most trusted counsellors. Before Alexander was cast into prison the bishop suffered many other almost countless indignities, too horrible to mention, at the hands of certain profane wretches instigated by him, who in the most shameless manner continued to waste the Church lands. To enumerate all these enormities would be inconsistent with the object of the present work. After this, he obtained the king's consent to have the creatures of Alexander banished from the lands and estates of the Church, as thus only was there a probability of the bishop enjoying peace and quiet. Adam, now far advanced in years, exchanged life for death in the tenth year after he had obtained his sacred office, A.D. 1390, which was the third year of Robert the Third.

- Quo anno GILBERTUS GRENLAU communi suffragio munus
 iniit pontificium, vir magnae inter regni primores, singularem ob
 prudentiam, auctoritatis. Is, sacro sumpto magistratu, re Aberdonensi
 pacata, veteris turbae amotis reliquiis, ad regis curiam consulendae
 5 reipublicae causa se contulit; ubi, ob antea expertam virtutem, haud
 parva habitus est veneratione. Imprimis ejus virtus perspecta, cum
 Puellarum Castrum (id nomen est munitioni apud oppidum nunc vulgo
 Edinburgum vocitatum) arctissima obsidione armis Anglorum, qui tunc
 Laudoniam cum suo rege Henrico foede populabantur, undique cinctum
 10 miro ingenio levaverit, omnemque belli vim averterit a nostris: ob quod
 meritum, cum Robertus rex meliori uteretur fortuna, ipsum Gilbertum,
 secretioribus rerum agendarum consiliis admotum, suadentibus majori-
 bus, suum vocavit cancellarium: quem magistratum tanta gessit dex-
 teritate, ut nemo unquam ante majori.
- 15 Haud multo post, rege Roberto vita functo, Robertus Albaniae
 dux idemque Fifensis comes, demortui regis germanus, interrex, quem
 gubernatorem nostri vocant, primorum suffragiis creatur. Interea

That year GILBERT GREENLAW being unanimously chosen entered
 on office. On account of his rare sagacity he possessed much influence among
 the nobles. He set himself on assuming office to restore peace to the Diocese
 of Aberdeen by removing any remnants of disaffection. This done, he betook
 himself to court, in order to devote himself to his country's cause. There, on
 account of his previous well-tried services, he was held in no small reverence.
 At that time the "Maidens' Castle" (a stronghold near the town now generally
 known as Edinburgh) was closely besieged on all sides by the English under
 King Henry, who also were plundering Lothian in the most cruel manner.
 Bishop Gilbert, by a rare stroke of genius, raised the siege and delivered our
 country from war. In gratitude for these services King Robert, when he
 afterwards enjoyed better fortune, by the advice of the older nobles advanced
 Gilbert to be his private secretary and called him his own chancellor. This
 delicate position he occupied with an aptness never hitherto equalled.

Not long after, on the death of King Robert, Robert, Duke of Albany and
 Earl of Fife, the brother of the late king, is elected, by the votes of the mag-
 nates, Regent, or, as we style the office, Governor. Meanwhile ambassadors
 from the French king, Charles the Seventh, came to the governor and magnates
 complaining of the wrongs done them by the English, and more particularly of

veniunt legati a Carolo Septimo, Francorum rege, ad gubernatorem
 atque primores regni, querentes incommoda ab Anglis illata, recentem
 cladem apud Cresciacum et Blangium acceptam, omnia in Gallia
 adversitatis et commiserationis plena: orabant nostri memores essent
 veteris inter ipsos icti foederis, hactenus inviolati; auxiliares mitterent 5
 ad amicos, ad socios periculoso adeo bello laborantes: agros Caroli
 nomine praemium statuentes, majorum apud Gallos magistratuum
 officia et pecuniam, in Gallia trajicientibus, si rem Francorum prope
 adeo periculo, armis conarentur liberare. Audita benignius lega-
 tione, responsum a nostris, Francorum incommoda perinde atque sua 10
 sese aegre ferre; initum foedus nunquam sua culpa labefactandum;
 placere omnibus ad amicum populum auxilium decem millia (quo
 magis Scotorum animi in Francos dignoscerentur) mittere in Galliam;
 caetera quae in eo negotio agenda forent Caroli regis permittenda arbitrio.
 Neque res dilationem accepit; mittuntur illico in Galliam comes Doug- 15
 lasius, et comes Bouquhaniae, cum delectorum militum decem millibus,
 qui Francis ad Anglorum vim arcendam suppetias ferrent: mittitur et

their recent defeats at Crescy and Blanche-Taque, and stating that France was
 altogether in a most miserable and pitiable condition. They besought our
 countrymen to be mindful of the ancient league existing between the two
 nations, which hitherto had been maintained inviolate, and to send troops to
 the assistance of their friends, their allies struggling against a war of such
 danger. At the same time they promised in Charles' name rewards in the form
 of lands, high offices and money to those Scots who should cross the channel
 and should endeavour to deliver France by arms from so pressing a danger. The
 embassy received a kindly hearing; and a reply was given to the effect that they
 felt as keenly as if it were their own the unfortunate position of France; that the
 league existing between them must never by the fault of the Scots be suffered to
 lapse; that they were unanimously resolved to send ten thousand troops to the
 aid of so friendly a people, in order that the warmth of their feelings to the French
 might be clearly seen; that any other details which might require to be elaborated
 in connection with the treaty they left to be settled as Charles might wish.

Nor did the Scots delay to support their words by actions. Earl
 Douglas and the Earl of Buchan are at once sent to France with ten thousand
 picked men to assist the French in resisting the attack of the English. Our
 bishop also was sent as ambassador by the governor and council to Charles,

noster legatus a gubernatore atque magistratibus ad Carolum, qui regem consolaretur, et certiores faceret, eos qui Galliam adjuverant, et totius Scotiae incolas, adeo in ejus fide et amore perstare, ut sese atque fortunas omnes pro illius Francorumque regni salute tribuere ex animo
 5 sint parati. Idque rei exitus probavit; nam ex ea multitudine qui in Scotiam cum Aberdonensi antistite revertebantur, vix quadraginta bello superfuere, comite Douglasio, comite Bouquhaniae, duobus gubernatoris germanis, multis cum nobilibus, caesis apud Vernolium, ubi cum Anglorum copiis, pro Francorum salute, manus conseruerant. Haud dissimili
 10 pacto inter nostram et Francorum gentem ingenti nostro incommodo (ut annalibus memoriae est datum) sanctitum foedus, frequentius est firmatum multorum sanguine effuso. Gilbertus in patriam reversus turbae plena reperit omnia. Jam perierat Robertus gubernator, accepto nuntio duos sibi germanos pugna infelici in Gallia, cujus jam memoratum
 15 est, occubuisse; et Murdacus Roberti filius simul cum haereditate interregnum receperat. Erat Murdaci principatus multis odiosus, quod hebeti erat ingenio, nec satis idoneo ad summum magistratum: filiorum nimia insolentia tumescentium errores emendare minime curans, timens

and was instructed to comfort Charles and assure him that, not only those who had gone to the aid of France, but the whole Scottish nation continued so devoted to his cause and attached to his person that they were ready to offer themselves and all they possessed to secure his safety and that of the French kingdom. The result proved the sincerity of their professions. For of all that host there returned to Scotland with the Bishop of Aberdeen hardly forty survivors of the war; the Earl of Douglas, the Earl of Buchan, two brothers of the regent, along with many nobles, having been slain at Verneuil where they had fought against the English in defence of France. Nor was this the only instance (as our annals show) when the league between our nation and France, similarly renewed, was ratified by the loss of many Scottish lives.

Gilbert on his return to his native land found it in sad confusion. Regent Robert was no more, having died on receiving news of the death of his two brothers (of whom we have spoken) in that disastrous battle in France. Murdac, Robert's son, had succeeded to his father's inheritance as well as to the regency. Murdac's rule was hateful to many, for he was of a dull capacity and not well suited for so high a station. He took little care to check the swelling insolence of his sons, fearing lest if punished they might turn their arms against himself. For the fact was in those days the nobles

potius si castigarentur in se verterent arma, utpote qui per eos dies nobiles, agrorum incolas, abbatiarum patres, et sacerdotes templorum foedissime vexarant, in omnem rapinam et flagitium dissoluti: qua iniquitate devenit ut Scotus populus, insolentis principatus impatiens, diversis factionibus laboraret, nobilioribus varie de publici regiminis 5 forma sentientibus. Gilbertus, iniquum tempus exosus, tranquillioris jam vitae spe sublata, Aberdoniae se continuit: ubi haud multo post, longa aegritudine (quam ethicam medici vocant) corpore confectus fatis concessit, sui magistratus anno quarto supra tricesimum. In choro cathedralis templi humatus.

10

Conventu inde facto ad in demortui locum alium sufficiendum, canonicorum consensu atque suffragio, HENRICUS, Caesarei atque pontificii juris doctor, qui tunc Murraviae divinarum rerum summam ministrabat, episcopus postulatur. Erat Henricus familia nobilis, fortunis opulentus, doctrina insignis, vita gravis, et ob hoc ad 15 Aberdonensis ecclesiae jurisdictionem et religionem, magistratus absentia paulum labefactatam, reparandam, simul atque templi aedificiorum absolutionem, omnium sententia commodissimus. Hunc, ubi

treated in the most shameless manner the inhabitants of the country districts, the monks in monasteries, and the priests in churches, and indulged in every species of rapine and infamy. The result of this iniquity was that the Scottish people, weary of this tyrannical government, was torn by various factions, while the more noble spirits differed among themselves as to the form of government desirable. Gilbert, fallen on evil times, at once weary of the struggle and hopeless of the advent of more peaceful times, confined himself to his work at Aberdeen. There, not long after, he yielded to fate after a long illness in which his body was much wasted (medical men call it an ethical fever). This took place in the thirty-fourth year of his tenure of office. He was interred in the choir of the cathedral church.

Then a meeting of the chapter was held to appoint a successor to the deceased prelate. By a unanimous vote of the canons HENRY, doctor of civil and canon law, receives a call to the bishopric. At that time he was Bishop of Moray. Henry was of noble birth, rich, eminent for learning, and deeply respected for his holy life. These qualifications rendered him in the opinion of all peculiarly well suited, not only to restore the jurisdiction of the Church, and the cause of religion which had suffered somewhat from the

Aberdonensem pontificatum delatum sibi acceperat, aliquamdiu immotum stetisse ferunt, tandem ita locutum : Aberdonensem jam novi eam sacram aedem, quam ut deiparae virgini aedificarem aliquando ab ea monitus fui per quietem : oraculum sequar, sacrum Aberdonensem
 5 magistratum (ea duce) obibo ; ad labentem ejus domum et condendam et reparandam, quoad potero, excubabo. Dicto inde Moraviensi ecclesiae pastore, Aberdoniam concessit, ubi benevolo affectu et multo honore a clero susceptus (flexis animi et corporis genubus) episcopus ab omnibus consalutatur. Nota viri probitas, probataque sanctimonia,
 10 gratum adeo ejus fecere adventum. Neque prius pontificias aedes ingredi optimo placuit pontifici, quam templi inchoati operis inspecti complementum sua prq virili [parte] dei genetrici devovisset : inde non multo post temporis, tyrannis ex Aberdonensis ecclesiae agris explosis, undique rebus pacatis, labefactaque religione reparata, meliori vivendi
 15 instituto sacerdotibus formatis, lapidum, calcis, atque aliorum quae ad aedificia necessaria videbantur, strues et congeries coarcervari jubet ; latomos undique ad templi conditionem accersit : quam non multo post

absence of its spiritual head, but also to complete the sacred edifice. It is said that when he first heard that he was presented to the See of Aberdeen, he stood for a while motionless, and at last uttered these words : " I already know that sacred seat of Aberdeen, for the Virgin daughter of God has already in a vision warned me that I must build it for her. I shall obey the divine voice, and, under her sacred guidance, discharge the holy office at Aberdeen. I shall devote myself to the best of my abilities to the building and restoration of her decaying house."

Then, having nominated a pastor for the church of Moray, he proceeded to Aberdeen, where he was welcomed with the utmost affection and honour by the clergy, who on bent knees expressed the love and respect they felt for him, while all with one consent hailed him as their bishop. His well-known integrity and well-tried piety made his arrival amongst them thus welcome. Nor did the worthy man choose to enter his residence till he had inspected and vowed to finish, in honour of the Mother of God, as far as he could the sacred building already begun. He soon drove from the lands of the Church the masterful spirits who disturbed its peace, secured tranquillity throughout the diocese, restored the cause of religion where it had suffered loss, and regulated the lives of the priests by a higher standard. He caused quantities of stone and lime and other things which seemed necessary for

deserere coactus est, accersitus ad ortum dissidium, ob interregnum, tollendum inter Murdacum atque Robertum Murdaci filium. Tulit enim insolens filius aegerrime patris imperium. Murdacus Roberti errores (sed sero) nixus est emendare. Quem cum flectere non poterat, Parthi (nunc Sancti Joannis oppidum vocant) majorum regni conventus est 5 factus, ubi, post longam de reipublicae felicitate consultationem, placuit omnibus Jacobum Primum regem, qui tunc in Anglia captivus tenebatur, redimere. Id omnium sententia ad populi quietem, ad regni splendorem, plurimum attinere videbatur. Ad hoc negotium objectatus Aberdonensis episcopus mittitur ad Henricum Anglorum regem, ad Jacobum 10 redimendum. Ardua res et difficilis proponebatur. Poterat enim Anglus facile suspicari Jacobum, quem, minorem annis, Roberti patruī insidias fugientem ad eum veluti optatum refugium, dictis induciis injuste ceperat, publicamque conjecerat in custodiam, inimico in eum animo futurum, Francorumque regi (quem magna tunc regni parte spoliaverat) 15 allaturum suppetias. Res tamen opera et interventu Henrici episcopi brevi est confecta. Reducto inde rege Jacobo in patriam, Henricus ubi

building the church to be collected; at the same time he brought stonemasons for the building from all parts. But not long after he was obliged to abandon the work, for he was summoned to settle a dispute which had arisen on account of the regency between Murdac and his son Robert; for that haughty youth could not brook his father's rule. Murdac, too late, tried to amend Robert's wicked ways. When he failed to do so, an assembly of the notables of the kingdom was held at Perth (now known as St. John's Town), where, after a long discussion as to the best means of securing the happiness of the nation, it was unanimously resolved that King James the First, at that time detained as a captive in England, should be ransomed. This course was in the opinion of all most likely to conduce to the peace and glory of the realm.

The Bishop of Aberdeen, being appointed to this task, is sent to Henry, King of England, to endeavour to ransom James. It was a difficult and arduous undertaking; for the English king would naturally distrust James, whom, when a minor and seeking refuge from the treachery of his uncle with him as in some desired haven of security, he had in a time of peace unjustly seized and cast into a public prison. No wonder, then, if Henry was afraid that James would cherish no love for him, and would assist the French king whom he (Henry) had deprived of a large part of his dominions. In spite of these difficulties, the negotiations were soon completed by the efforts and

cum Anglorum rege benevolentiae causa (eo id poscente) aliquamdiu moratus fuisset, revocante Jacobo, in Scotiam est reversus. Ubi posteaquam multa consultatione regem ad patriam (quae principis defectu obbrutuerat) ad compositiores mores reducendam accenderat, ad Aberdoniae susceptum opus complendum revertitur: templi parietes simul
 5 cum duobus campanilibus turrium instar ad ejus occiduum undequaque consummat: tertium relinquit imperfectum, morte correptus, pontificatus sui anno decimo octavo, et Jacobi Secundi anno quarto, Christianae salutis quadragesimo supra millesimum quater centesimum. Sepultus
 10 est is pontifex in divi Joannis Evangelistae sacello sui templi cathedralis, quod ad id data opera extruxerat.

Secundum hoc, Aberdoniae conventu habito de creando novo pontifice canonici habuere rationem. Ubi INGERAMUS, pontificii juris doctor, vir nobilis, de celebri ac veteri Lindesaiorum familia, magno
 15 omnium applausu, episcopus creatur. Qui statim, peractis quae de more in consecrandis pontificibus fieri consueverant, ad templi consum-

intervention of Bishop Henry. James was restored to his fatherland, but the bishop, at the English king's request, whose good-will he had gained, continued with him for some time. Then King James recalled him to Scotland. The bishop, in long consultations with the king, roused him to endeavour to civilise the manners of the people, which had become brutish from want of their king; and then returned to Aberdeen to complete the building of the cathedral. He completes the internal walls along with two campanile-like towers at the western end of the church. He left the third unfinished, being carried off by death in the eighteenth year of office, which was the fourth year of King James the Second, A.D. 1440. He was buried in his own cathedral church in the Chapel of St. John the Evangelist, which he had erected for that very purpose.

After this, at a meeting held in Aberdeen, the canons took up the question of the choice of a bishop. INGRAM, a doctor of canon law, a member of the noble, famous and ancient stock of the Lindsays, is elected amid universal applause. After the usual ceremonies observed in connection with the consecration of bishops had been duly performed, he turned his thoughts to the completion of the cathedral. But he was obliged to desist from this work, being summoned to appear before the Chief Pontiff by the action of one

mationem animum adjecit. Verum Alexandri cujusdam regii familiaris (qui se, incertum quo jure, pro Aberdonensi antistite gerebat) opera ad summum pontificem vocatus incepto destitit. Putabat Alexander Ingerami (qui senex admodum erat et valetudinarius) cita morte sese pontificatum adepturum. Sed sua falsus est opinione. Nam Ingeramus, quem Alexandri commentum non latuit, in Galliam proficiscitur: secunda inde navigatione duodecimo die posteaquam e portu Massiliensi solverat, Romam pervenit: ubi comiter et benigne susceptus, causam dixit ita ut Alexandro nullus calumniandi relinqueretur locus. Laudatus itaque Ingeramus ob virtutem magnitudinemque animi a summo pontifice, postquam aliquot menses, pietatis causa, Romae moratus fuerat, terrestri itinere reversus est in patriam: adeptus eo labore meliorem praeter omnium spem totius corporis valetudinem, praeterquam quod inter pedum digitos marino frigore morbum (*gemursam* vocat Plinius) contraxerat, qui ei ad vitae finem duravit. Confirmatus, quo diximus modo, Ingeramus in sua sede, ad coepta templi aedificia (ut semper in animo habuit) apposuit manus; praeparatis ex tignis simul compactis

Alexander, an intimate of the king's. This Alexander acted as if he were Bishop of Aberdeen, but by what right is doubtful. He doubtless thought that as Ingram was very old and in feeble health he would on his death soon succeed to the sacred office. But he was disappointed in this expectation. For Ingram, who was not blind to Alexander's wiles, sets out for France. Then after a prosperous voyage of twelve days from Marseilles he arrives at Rome. There he was received with courtesy and kindness, and pled his cause so successfully that no room was left for the calumnies of Alexander. The Chief Pontiff expressed his sense of the virtues and magnanimity of Ingram, and the latter, after a few months spent in Rome in pious duties, returns overland to his native country. By this laborious journey, while he gained, contrary to the expectation of all, a better state of general health, he also contracted from the cold at sea a disease between his toes (*Pliny calls it gemursa*), which continued to trouble him to the end of his days.

Having had his appointment to the See confirmed in the way we have mentioned, Ingram, whose thoughts had ever been turned to the completion of the cathedral, now definitely put his hands to this great work. He constructed panels and beams of wood prepared for the purpose and fixed together. These he fastened to the walls. He inlaid the roof with panels and paved the floor with dressed stones. At considerable expense he placed on the entrances folding

facta lacunaria trabesque parietibusque imposuit: lucunaribus tectum, secto lapide stravit pavementum: portis appositis valvis, quae ad parietum, tecti simul atque pavimenti, complementum ornatumque attinebant, sumptuose satis adhibuit. Inter haec tamen externa negotia, 5 studium literarum non intermisit. In sextum enim Decretalium et Clementinas accuratas atque erudito viro dignas edidit enarrationes. Extant codices viri diligentiae indices in re literaria. Pauli autem Epistolas magna admodum veneratione et amore amplexus est, quas in sinu semper habuit, verbatimque edidicerat. Inchoavit in eas com- 10 mentarios, sed non perfecit. Paulo vitae ante exitum, regi parum acceptus habebatur, quia ecclesiastica sacerdotia quae tum forte rectoribus vacabant, ejus suasu aut jussu potius, iis dare nolebat, quibus, vel propter aetatem vel ignorationem tum literarum tum rerum humanarum, nequaquam committi debebant. Constans in promissis servandis habebatur; 15 splendidus in familiae victu, parcus in suo. Familiares habuit septentrionalis regni partis nobiliores, majorum praesertim primogenitos virosque eruditos; atque horum opera in rebus gravibus utebatur, illorum autem exemplis optimis tenera imbuere pectora. Exornare Dei ecclesiam

doors, which both completed and adorned walls, roof and floor. But amid these lay occupations he did not suffer his literary studies to be interrupted. He gave to the world detailed explanations accurate and worthy of a learned man of the sixth book of the Decretals and of those of Clement (V.). His writings still exist in evidence of his devotion to literature. Paul's Epistles he loved with deep veneration, and ever fondly conned; nay, he ever kept them in his bosom, and had learned them every word by heart. He began but did not finish a commentary on them.

Shortly before his death he fell into some disfavour with the king, because he refused to fill at the king's suggestion, or rather orders, certain vacant ecclesiastical charges with men who, on account of their advanced age, their lack of human learning, or their want of knowledge of affairs, were unworthy of such advancement. He was ever regarded as a man of honour. He kept a splendid table for his household, while he himself was content with humble fare. His intimate friends were the nobles of the northern parts of the realm, and particularly the eldest sons of the nobles, and learned men. He availed himself of their counsel in important matters, while he tried to mould the pliant natures of the youths after the noblest models. His noblest aim was to adorn the Church of God by sacred buildings and

aedificiis et ornamentis, hominum animos optimis disciplinis et moribus, semper est annixus. Moritur tandem, his atque aliis multis gestis insignis, posteaquam septemdecim annos tenuerat pontificatum, et Jacobi regis Secundi anno vicesimo secundo. Dum ejus funus efferretur, Aberdonenses cives et matronae probiores, per dolorem lachrymantes, cadaver 5 magna veneratione sunt deosculatae: tanta Ingeramum et vivum et mortuum reverentia prosequabantur. Humatur in choro Aberdonensis basilicae, ubi moles ejus, cum effigie lapidi artificiose satis insculpta, celebrem in viri memoriam postea per amicos est exstructa.

THOMAS inde SPENS, antiqua ejus gentis ex familia, Aberdo- 10 nensem pontificatum est adeptus, vir incredibili prudentia; quod continuata in eum benevolentia regum, varia nonnunquam sentientium (ut sequentia docebunt) apte demonstrat. Erat Thomas acri semper [ingenio] et ad magna gerenda accommodato. Hunc privatum Jacobus Secundus praecipuos habuit inter amicos: donatoque Gallovidiano archidiaconatu, 15 simul atque Lincludana ecclesiastica praefectura, ad Carolum Septimum, Francorum regem, mittit oratorem, ad nonnulla quae ad utriusque

decorations, the minds of men by the highest moral training. At length he died, having gained an illustrious name for these and many other causes, after he had held office for seventeen years, and in the twenty-second year of James the Second. When his obsequies were being performed, the townsfolk of Aberdeen and the respectable women wept for grief and warmly kissed with deep reverence his dead body. Such was the reverence they showed to Ingram both alive and dead. He was buried in the choir of the cathedral, where his monument, with an effigy cut in stone with considerable skill, was afterwards erected by his friends to commemorate his memory.

After him, THOMAS SPENS, a scion of one of the branches of that ancient race, and a man of rare sagacity, succeeded to the bishopric. That he continued to enjoy, like his predecessors, the good-will of successive kings, however much these might differ from each other in policy, will be clearly shown by his subsequent history. Thomas was a man of keen intellectual power, and well suited for the conduct of large enterprises. Even when in a private capacity he was treated by James the Second as one of his chief friends. The king presented him to the Archdeanery of Galloway, giving him at the same time the provostship of the Collegiate Church of Lincluden.

regis commodum spectabant conficienda, gratulatumque quod post pene victam fortunam, principio in eum adeo desaevientem, regnum recipere Dei benignitate incepisset. Adierunt et Galliam regis jussu cum Thoma delectorum militum tria millia, ad populum recenter ad Carolum regem
 5 suum conversum in ejus fide retinendum; quibus ubi in Galliam venerant praefectus est Robertus Patillocus, rei militaris peritissimus. Is dudum, superatis pulsisque e Vasconia Anglis, Vascones regi Carolo audientes fecerat. Carolus adventantem Thomam benigne est com-
 10 plexus, eumque, pactis rebus functaque legatione feliciter, ubi praestantissimas ipsius virtutes fuerat expertus, inter suos consiliarios numeravit, regeque Jacobo permittente, secum in Gallia retinuit. Functus est inde legationibus compluribus pro pace et rerum tranquillitate ad varios principes; quibus, ejus opera et interventu, res difficillimae ex Caroli sententia sunt confectae. Neque minus valuit viri prudentia ad civitates,
 15 quae tum ab Anglis ad Carolum redierant, in quiete atque regis fide servandas: ob quod meritum trium aureorum millibus in annos singulos

He afterwards sent him on an embassy to Charles the Seventh, King of France, to complete certain negotiations which had for their object the advantage of both princes, and in particular to congratulate him on having at last, by the blessing of heaven, begun to regain his kingdom, after Fortune, which even in the beginning of his reign had been so cruel to him, had all but turned against him. There went to France, by the king's orders, along with Thomas three thousand chosen men, sent in the hope that by their arrival the people of France who had recently shown signs of sympathy with the cause of Charles might be induced to continue loyal to him. Robert Patilloc, a well-tried captain, was put in command of this army on its arrival in France. He already had defeated the English, and driven them from Gascony, and had brought that country under the sway of Charles. Charles gave Thomas a hearty welcome, and after the bishop had completed the negotiations and successfully discharged his duties as ambassador, the French king, who had learned to appreciate his high qualifications, made him one of his privy counsellors, and, with the consent of King James, kept him with him in France.

Thomas afterwards in the cause of peace successfully undertook embassies to several princes. By his efforts and intervention in connection with these, several very delicate negotiations were brought to a conclusion satisfactory to Charles. Nor was he less successful in the prudent measures

ab rege liberali est donatus. Sub id tempus, contententibus de regno Anglorum Henrico Sexto et Eduardo Eboracensi, missus est Thomas ad Jacobum Secundum a Carolo legatus, ut regem moveret ad Henrici partes contra Eduardum tutandas. Nixus est enim Carolus insita benevolentia, quantum fieri per eum potuit, Henricum, multis adversitatibus 5 agitatum, qui toties eum hostili manu persecutus fuerat, incommodis levare. Caroli postulatis Jacobus ex sententia respondit; Henricum profligatum, regno pulsum, amico animo ad se venientem recepit, denaque millia ad sumptus eidem tribuit. Haud multo post Thomas, Henrici suasu, negotiatoris habitu, quo minus foret cognitus, Angliam petit, 10 exploratum quo in Henricum animo veteres essent amici: sollicitavit ea profectione miro ingenio nobilium quamplurimos ut Henricum in regnum restituerent. Seditio, per id tempus, inter Eduardianos est oborta, comite Varvici adversae Eduardo factionis principe. Thomam discordiae auctorem nobilium nonnulli (quos res non latuit) Eduardo detulere. 15 Quam ob rem Eduardus ex illo hominem odio habitum ad necem est

he adopted to secure peace and loyalty to the king among those states which at that time had been transferred from the English to Charles. For these services the generous king presented him with an annual allowance of £3000. About the same time Henry the Sixth and Edward of York were contending for the English throne, and Thomas was sent on an embassy to James the Second with instructions to endeavour to get that prince to espouse the cause of Henry against Edward. Though Henry had often attacked Charles in war, yet, now that the former was in such adversity, the French king with native generosity endeavoured as far as he could to deliver him from his difficulties. James made a hearty response to the wishes of Charles. He gave a kindly welcome to Henry, who, after being defeated in battle and banished, came to him. He also contributed £10,000 to his expenses.

Not long after, at Henry's request, Thomas assumed the dress of a merchant so as to escape recognition, and went to England in order to discover what were the feelings towards Henry of his old friends. On the occasion of this expedition he, with wonderful ability, induced very many of the nobles to restore Henry. About that time a rebellion had broken out among the partisans of Edward, the Earl of Warwick being the leading spirit among those opposed to him. Some of the nobles, who were not blind to what was happening, accused Thomas to the king as the instigator of the

persecutus, et nisi fuga saluti citius consulisset, ultimum haud dubie
 obiisset supplicium. Henricus accepto seditionis nuntio, coactis copiis,
 in Angliam movet, ut pulso Eduardo in regnum restitueretur. Post
 varia rerum discrimina, infelix exitus est insecutus. Sic enim fere res
 5 sunt humanae, illustrium praesertim virorum. Siquidem cui initia adeo
 fuere felicia, ut et Franciae et Angliae se regem gloriaretur, consenes-
 cens profugus, extorris, procul patria, postquam inter Francos et Scotos
 (quos secunda fortuna hostiliter adeo fuerat persecutus) refugium quae-
 sivisset et subsidium: a suis captus ignobiliter, regnum utrumque, inde
 10 vitam in vinculis amisit. Ad Thomam redeo: is (ut diximus) Eduardum
 fugiens, Scotiam (ne ab Eduardianis, qui itinera observabant, inter-
 ciperetur) petere recusans, in Galliam mendici habitu trajecit: ubi
 aliquamdiu est commoratus cum Carolo Septimo, qui eo familiarissime
 est usus, secutusque ejus sententiam in multis rebus gravibus agendis.
 15 Dimissus tandem a rege Carolo, in patriam navigio est reversus; ubi,
 ob praestantissimas animi dotes, Alexandri Vaus, viri nobilis et eruditi,

disturbance. The result was that the bishop incurred the king's ill-will, and
 was persecuted almost to death; nay, had he not consulted his safety by a
 speedy flight, he would without doubt have been subjected to death. Henry,
 on hearing of the outbreak of the rebellion, collects his forces and moves from
 Scotland into England, in the hopes of defeating Edward and being restored to
 the throne. After various vicissitudes of fortune, a sad result ensued. For
 such, generally speaking, is the nature of human fortune, especially in the case
 of conspicuous figures. For he, whose beginnings were so auspicious that he
 could boast himself King of both France and England, in his old age was
 driven into banishment and exile far from his native land, and had to seek refuge
 and assistance among the French and Scots, both of whom in the day of his
 prosperity he had bitterly assailed in war. At length an ignoble captive in
 the hands of his subjects, he first lost both his realms and then his life in
 prison.

I return to Thomas. He, as I have said, fleeing from Edward, and un-
 willing to return to Scotland, lest he should be intercepted by the partisans
 of Edward who were watching all the roads, passed over into Gaul in the
 dress of a mendicant. There he stayed some time with Charles, who treated
 him as an intimate friend, and followed his advice in many matters of great
 moment. At last the king allowed him to depart, and he returned by sea to
 his native land. There his great abilities gained him the Bishopric of

qui tum Candidae Casae rem sacram tenebat, opera, Gallovidianus episcopus est declaratus. In quem gravissimi viri officio semper est usus, honorandum senem ut parentem veneratus, aetatis imbecillitati quantum tum fieri per eum potuit subvenit: praesente sene, sese episcopum aut dominum appellari nunquam passus est: quae Gallovidiae, 5 aut ubilibet in regno, sua opera secundiora commodiorave ad publicam utilitatem evenere, non suae sed senis prudentiae et auctoritati accepta ferebat. Ei exactissimos custodes tribuit, et nocturnos et diurnos, ne vel minimi incommodi quicquam praeter senectutem inevitabilem seni argueretur accidisse: quem senio confectum et fessum vivendo, tandem 10 extinctum, honore quo optimos et sanctissimos episcopos solitum est, magnis extulit impensis: et ne aliquid gratitudinis officium desideraretur, post bonis moribus et institutis Gallovidianam dioecesim formatam, ubi ad Aberdonensem ecclesiam canonicis id poscentibus fuerat traductus, ut defuncti senis cognati, unus Gallovidianus episcopus, alter prior 15 Candidae Casae, tertius abbas Tunglandiae, et quartus Sedisanimarum

Galloway, Alexander Vaus, a noble and learned man, who was then Bishop of Whithorn, greatly exerting himself in his interest. To Vaus he always displayed the attention due to a most reverend man, showing respect to that venerable and aged man as to a parent, and doing his best, as far as circumstances then allowed, to remedy the defects due to his aged patron's feeble health. In the presence of his aged friend he never suffered himself to be styled either bishop or lord. Any service which he might have rendered either to Galloway or his native land generally, and which proved successful, he ascribed not to his own efforts, but to the sagacity and initiative of his venerable patron. He appointed to guard him by night and day the most careful attendants, lest any one might say that the slightest harm had befallen him from causes other than those due to the otherwise inevitable weakness of old age. When Bishop Vaus at last died of utter old age, and weary of life, Thomas spared no expense in giving him a funeral worthy of the best and most saintly bishops.

After he had trained the people of the See of Galloway to holy life and manners, and had been, on the call of the canons, transferred to the Bishopric of Aberdeen, that no service which gratitude might claim might be wanting, he, with great efforts and expense, obtained appointments for four of the kinsmen of the deceased old man, one being made Bishop of Galloway, another Prior of Whithorn, a third Abbot of Tungland, and a fourth Abbot of Saulseat.

abbas, crearentur, multis laboribus et impensis obtinuit. Alios autem ejusdem cognatos atque ex fratribus atque sororibus nepotes, quos omnes moribus et disciplina liberaliter instituit, sacerdotiis donavit, neptes viris nobilibus, fortuna opulentis, copulavit matrimonio. Exemplum quod
 5 hac nostra infelice aetate rari sunt imitaturi. Aberdonensis (uti est dictum) episcopus designatus, ob haec gratitudinis merita omnibus admirationi esse coepit: nec fuit ex nostris qui virum maximarum rerum administratione dignum non censeret; tanta acceptorum beneficiorum memoria, tanta in demortui senis amicos benevolentia atque gratitudo
 10 in eo conspicata. Sub id tempus, mittendi erant legati decreto publico ad Burgundiae ducem, qui regia quaedam negotia ad eum perferrent. Ad hanc provinciam obeundam Thomas noster, Aberdonensis jam antistes, omnium suffragiis deligitur. Qui in Flandriam postea ad ducem trajiciens, multitudine piratarum Anglorum, ad id Eduardi regis jussu
 15 instructa multis muneribus promissis, fugatus, vix fuga saluti consuluit. Neque prius manus evasit urgentium quam naufragus et pene nudus, omnibus fortune amissis, in Hollandiam ejiceretur; tanta hominis capiendi libido, spe Eduardiani muneris potiundi, Anglorum animos

Other kinsmen of his, brothers' and sisters' sons, whom he had trained in virtue and learning, he presented to churches. His nieces he married to wealthy nobles. He set an example which few in this unhappy time of ours are likely to imitate. Being appointed, as has been said, Bishop of Aberdeen, he at once, on account of the gratitude he had shown to his benefactor, gained universal admiration. Nay, there was none of our countrymen but thought him worthy of the highest administrative post, so faithful was his memory of benefits received, so conspicuous his kindness and gratitude to his dead patron's friends.

About this time ambassadors had, by public decree, to be sent to the Duke of Burgundy, to transact certain affairs of the Scottish king with him. For this task Thomas, by this time Bishop of Aberdeen, was unanimously chosen. On his way to visit the duke in Flanders, he was chased by a number of English pirates who, by order of Edward, King of England, had been sent to seize him, and had been promised great rewards if they should capture him. The bishop with difficulty saved himself by flight. He escaped the hands of his pursuers only to be shipwrecked on the shores of Holland, and cast out almost naked and penniless; so eager were the English, inspired by the hopes of Edward's rewards, to take him prisoner. Thomas, saved by shipwreck

incesserat. Thomas, naufragio hostium insidiis liberatus, ad Burgundionum ducem, uti habuit in animo, concessit: a quo vario magnificentiae genere exceptus, regiis postulatis recitatis de reparandis quibusdam injuriis, nostris Flandrinorum piratarum insidiis illatis, de negotiatorum Scotorum Brugas (id emporium est in Flandria) confluentium 5 immunitate, et portorum, quibus nimium gravabantur, moderatione, aliisque arduis negotiis, ut ex regis arbitrio fierent omnia, facile apud ducem obtinuit. Inde rebus feliciter pactis, muneribus haud parvis donatus a duce Carolo (qui tunc Gandavi erat) dimissus, Brugas se contulit, in patriam inde trajecturus. Ibi casus Thomae obtulit Eduardi 10 sibi reconciliandi insperatam occasionem. Datae enim literae a duobus Eduardi aulicis (quos secretiori praefererat cubiculo) ad nobiles quosdam Anglos ob majestatis crimen proscriptos, qui tum Brugis exulabant (incertum quomodo) in Thomae manus pervenere. Continebant literae, aulicos, conjuratorum quorundam suasu, consilium iniisse Eduardi regis 15 noctu (accepto praemio) obtruncandi: fore propterea ut (tyranno sublato) ab exilio propediem in patriam reducerentur. Thomas, re cognita, conjuratorum injuriam detestatus illico Angliam petit, Eduardum ut

from the treachery of his enemies, sought the Duke of Burgundy, as he had intended, who in various ways gave him a magnificent reception. The bishop narrated the wrongs which the Scots wished redressed, and which had been done to our countrymen by pirates of Flanders. He asked that Scottish merchants should have free access to Bruges (a seat of trade in Flanders), and that the taxes on imports which they felt a grievance should be lessened. These and other delicate concessions he easily persuaded the duke to grant on terms satisfactory to his master.

After the negotiations had been successfully concluded, and he had received handsome presents from Duke Charles, who was then in Ghent, he obtained permission to depart, and went to Bruges, intending to pass from that town to his native land. There chance presented Thomas with an unexpected opportunity to regain the good-will of Edward, the English king. Letters sent by two of Edward's courtiers (they held the post of chamberlains to the king) to certain English nobles, who, on account of treason, were then living in exile at Bruges, fell somehow into the hands of Thomas. The letters showed that these courtiers, at the instigation of certain conspirators, had formed a design to assassinate the king at night for a certain sum. The result of this would be that, by the removal

insidias caveret moniturus. Qui ubi in offensi regis conspectum prodierat, traditis literis, Cum hanc, inquit, epistolam perlegeris, optime rex, cognosces te bonis et amicis infensum, malis vero et hostibus confidere. Proditorum in te injuriam nihil incuso, quod et lex sacerdoti vetat; sed
5 eam tibi significare volui, invicte rex, ne bello et rebus gestis egregius adeo, non virtute sed tuorum dolo superatus, inglorius interires; unde Christianae religionis borealis respublica haud mediocri jactura afficeretur bellorum mole, quae tuo interitu strueretur. Eduardus ad primum Thomae aspectum obstupuit. Mox ad se reversus, perlectis literis,
10 conjuratione prorsus detecta, Thomae ob servatam salutem gratias reddidit, et ad retributionem beneficii nummum (nobiles de rosa appellat vulgus) mille in annos singulos quoad vixit pendebat, et inter praecipuos habebat amicos. Hac profectione eo securitatis sese devenisse arbitratus est Thomas, ut deinceps patriam, aut terra per Angliam, aut
15 per mare, repetere possit tutus. Dimisit inde Eduardus Thomam, quem,

of the tyrant, these exiles might at once be restored to their native land. Thomas, on learning this, full of loathing at the wicked design of the conspirators, at once hastens to England, in order to warn Edward to be on his guard against the plot. He was brought into the presence of the king offended against him for previous opposition to his plans, and after delivering the letters into his hands, he said: "When you have read these letters, your gracious Majesty will see that you cherish hatred against good men and true friends, while you trust the wicked and those that are your enemies. I make no complaint of the wrong done you by these traitors; the law forbids that to my sacred office; I wished, most puissant king, to reveal it to you, lest one so renowned in war and affairs might perish ingloriously, brought low not by superior merit, but by the treachery of your friends. The cause of religion in these northern regions would suffer a severe blow by the terrible war which would be occasioned by your death."

The first sight of Thomas filled the king with amazement. Recovering himself he read the letter through, and at once fully understanding the conspiracy, he thanked the bishop for saving his life. By way of showing his gratitude, he paid him every year of his life 1000 rose nobles, as they are commonly called, and continued to treat him as one of his truest friends. By this journey Thomas thought he had reached such security that he could ever after return to his native country in safety, either by land through

ob probatam vel in hostem fidelitatem; non uno magnificentiae gepere est deinde prosecutus. Brugas itaque rediens, naves praestolabatur, in Scotiam cupiens trajicere. Interea delatae sunt e Scotia regiae literae ad ipsum praestolantem, quibus publico decreto jussum, ut Alexander Albaniae dux, germanus regis, qui tum in Geldria cum avunculo agebat, 5 reduceretur in patriam. Thomas regi cupiens obtemperare, ut omnia rectius securiusque fierent, ne, si dux Alexander in hostium manus trajiciendo deveniret, suae daretur incuriae, ad Eduardum Anglorum regem illico est profectus: apud quem recenti beneficio motum facile obtinuit, ut dux, accepto commeatu, aut terrestri itinere, aut trajectu, 10 securus Anglorum insidiis, liber reduceretur in Scotiam. Habitis inde gratiis magnifico regi, Brugas revertitur. Nec diu ibi moratus. Comparatis quae ad profectionem videbantur necessaria, naves, cum duce et militibus partim nostratibus partim ex Geldria accitis, conscendit. Itaque duabus cum celocibus profecti secundò vento, die tertia, cum Scotticam 15

England or by sea. Thereafter Edward sent him on his way, and, on account of his tried fidelity even to an enemy, afterwards treated him with more than one act of magnificence. Returning to Bruges, the bishop waited for a vessel to convey him to Scotland, which he was now eager to reach. Meanwhile, while thus waiting, there was put into his hands a letter from the King of Scotland, in which by a public decree he was ordered to bring home Alexander, Duke of Albany, the king's brother, who was then living in Gueldres with his uncle. Thomas, eager to fulfil the king's wishes, in order that these commands might be carried out with safety and precision, at once passed to Edward, King of England; for he feared lest, if Duke Alexander in crossing should fall into the hands of the enemy, it might be ascribed to his carelessness. King Edward, moved by gratitude for recent services, readily agreed that the duke should receive a passport, and should freely return to Scotland secured from being waylaid by the English, whether he chose to go by land or sea. The bishop thanked the gracious king and returned to Bruges.

But his stay there was not long. After he had made the necessary preparations for the voyage, he went on board ship along with the duke, and a body of soldiers, partly his own countrymen, partly men lent by Flanders. So with a favourable wind they set sail with two swift-sailing vessels. On the third day they saw that Scotland was distant some twenty miles. Here they fell in with five ships of the English fleet manned with many

terram cernerent haud plus viginti millia passuum abesse, Anglicae
 classis ab ultima Tyle (nunc Islandiam vocant) in Albionem trajicientis,
 quinque celoces, multo milite omnique bellico apparatu munitas, quae
 ad mercatorum naves a piratarum injuria tutandas publice fuerant ad-
 5 hibitae, obvias habuere. Ita caligo diem eam obduxerat, ut non prius
 fuerint conspicatae quam nostras celoces circumsisterent. Quod ubi
 nostri cognoverunt, primum in navibus trepidatum, inde furore atque
 desperatione vires ministrantibus, spe fugae sublata, ad unum vim
 hostium arcere parabant. Contrahebant vela, et simul (ut navali fit
 10 praelio) componebant armamenta: duae Anglicae naves primum nostris
 sunt consertae: acris pugna, aequo tamen Marte, sequuta, multis hinc
 inde caesis. Stephanus, Anglorum dux, qui regia nave vehebatur, in-
 dignatione accensus, quanta maxima celeritate potuit, ad pugnam pro-
 cedit. In nostras ferreas manus injicit, et ubi aliquamdiu manus cum
 15 nostris conseruissent Angli, duro praelio, multitudine et perseverantia
 victores transcendunt, dejectis caesisque propugnatoribus qui pertinacius

soldiers, and provided with every warlike equipment. They were employed at
 the public expense in protecting merchant ships from pirates. On the present
 occasion they were passing from Ultima Tyle (*sic*), now known as Iceland, to
 Albion. So thick was the weather that they had surrounded our ships before they
 were seen. But when our men recognised the position of affairs, although at
 first a panic ensued, yet, inspired by fury and despair with strength, they
 abandoned all hope of flight, and to a man prepared to resist the enemy.
 They proceeded to take in sail, and at the same time (as is usual in naval
 engagements) cleared the decks for action. Two of the English ships at first
 closed with our vessels. The struggle which ensued was keen, with no
 advantage to either party, although many fell on both sides. Stephen, the
 English commander, who was flying the admiral's flag on board his ship,
 hastened full of indignation to take part in the fight. He throws grappling-
 irons on board our ships, and, after a brief but fierce struggle, the English by
 force of numbers and dogged perseverance victoriously board our vessels,
 throwing overboard or killing those who offered the most stubborn resistance.
 They seize both ships. Thomas, seeing the ships carried by storm, and the
 English hardly abstaining from slaughter, disclosed to Stephen the fact that
 the Duke of Albany was on board on his way to his native land, as well as
 told who he himself was, in order, doubtless, that he might be dragged before
 King Edward. Then the English commander gave orders that those of our men

in pugna duraverant: utramque capiunt celocem. Thomas naves videns expugnatas captasque, Anglos vix caede temperantes, Stephano Albaniae ducem in patriam celocibus vehi, et quis ipse esset, aperuit, animo, creditur, ut ad Edvardum traheretur. Tum Anglorum dux jussit ut qui ex nostris superfuere, subacti, salvi forent. Thomam episcopum 5 captum in vincula conjecit: Albaniae ducem haud secus quam regium decet adolescentem tractavit. Captas celoces misit Londinum. Postera die Stephanus, delecta cum militum manu, magno apparatu, Albaniae ducem, cum captivis, Thomam vero vinctum, Londinum ad Eduardum, ducere occepit, spe muneris potiundi, quod eum virum praeenderit, 10 adduxeritque ad regem; inscius quam carus, recenti merito, Thomas Eduardo fuerit effectus. Nec multos post dies, posteaquam Westminsterium est perventum, duce Albaniae et Thoma ad regem adductis, caeteris captivis in carcerem trusis, Aspice (inquit Stephanus) optime Rex; en Thomas, comitis Varvici et complurium nobilium Anglorum 15 ruina; intestinae seditionis, multorum bellorum, malorumque prope

who survived should be overpowered and left uninjured. He threw the bishop into chains. He treated the Duke of Albany with the respect due to his royal birth. He sent the captured ships to London. On the following day Stephen, with a chosen band of soldiers, and with great ceremony, set about bringing before Edward in London the Duke of Albany along with the other captives, Thomas also being in the procession loaded with irons. He doubtless hoped for a great reward, as he had captured and brought before the king so formidable an enemy. Little did he know how dear Thomas had become to the king on account of his recent services.

Not many days after he reached Westminster, and after thrusting the other captives into prison he brought the Duke of Albany and Thomas before the king. "Behold, your gracious Majesty," said Stephen, "Thomas the destroyer of the Earl of Warwick and of many English nobles, the cause of rebellion, many wars, and evils almost countless in this realm of yours. He who, as far as in him lay, induced the nobles and commons of England to revolt from their allegiance to you, and to bring about your dethronement, and for whose capture you once offered so many thousand pounds, behold is now my captive. Punish now as you please the man who by his craft and guile has done so much harm to you and your kingdom. You will not (as I may naturally suppose) deprive me of the promised reward, who have brought to you in chains so bitter an enemy. You have also

infinitorum hoc tuo in regno incendium; quī ut Anglorum optimates
 atque plebei a tua fide deficerent, ut imperio dejicereris, quantum per
 eum fieri potuit, semper extitit auctor, meus est captivus, pro quo tot
 aliquando aureorum nummum millia spopondisti. Sume nunc tua pro
 5 libidine de homine supplicium, qui tot incommoda tibi tuoque huic regno
 astu intulerit et fraude, nec me (ut aequum est credere) promissa mer-
 cede, qui infestum adeo tibi hominem captum et vinctum adduxerim,
 fraudabis. Habes et Albaniae ducem captivum, regium adolescentem,
 Scotorum principem, quem dum penes te retinueris, hoc tuum regnum
 10 omni Scotorum bellico tumultu incursionibusque levabis. Idcirco cave
 (modo tibi tuoque regno optime consultum volueris) aliquando Scoti
 reducem hunc videant adolescentem. Eduardus, ut erat vultu liberali,
 animo in omnes magnifico, primum Stephano ob merita gratias refert.
 Mox Albaniae ducem in amplexus acceptum regio honore est prosecutus.
 15 Thomam, praeter Stephani et qui cum eo venerant opinionem, humane
 intuitus, Hic (inquit) Stephane, veluti multorum saluti insidiator, si quae
 feruntur vera essent, suppliciis (ut ais) foret afficiendus, si non unus

captive the Duke of Albany, the youthful prince of Scotland. As long as
 you keep him in your power, you will deliver this realm of yours from all
 risings of the Scots and hostile invasions. Therefore, beware (if you wish
 to consult your own interests and those of your kingdom) lest you ever
 allow the Scots to see this youth return." Edward, as befitted his generous
 looks and noble mind, first of all thanked Stephen for his services. Then
 embracing the Duke of Albany he treated him with kingly honours. Then,
 contrary to the expectation of Stephen and those that had come with him, he
 cast a kind look on Thomas, and said: "This man, as one who has plotted
 against the safety of many, if what is reported of him were true, would
 deserve to be punished as you say, were it not that he and he alone secured
 my safety. Wherefore I can easily forget the plots of many conspirators
 against me and my kingdom, instigated perhaps chiefly by this man. The
 chief offenders have suffered condign punishment for their treason. But I
 can never forget how I recently was saved, for, without doubt, had not this
 man hastened to my aid, I should have perished by the plots of certain men
 to whom I had trusted my own safety and that of my kingdom. Marvel not
 then that I, at the call of clemency, now embrace with warmth this man
 whom once I treated as an enemy; for I ought in virtue of my kingship to be
 more ready to pardon than to seek revenge. For the fact is, I owe to this

meam servasset salutem : propterea insidiarum multorum, ejus fortasse praecipua opera, in meum caput regnumque olim paratarum (quorum praecipui admissi in se majestatis criminis dignas dedere poenas) aliquando oblivisci possum ; meae nuper salutis servatae nunquam ; qui, procul dubio, nisi hic citius occurrisset, conjuratorum quorundam, quibus meam meique regni salutem credidi, periissem insidiis. Ne mireris idcirco si hunc (quem hostiliter aliquando persecutus sum) nunc clementia hortante, quod regum more ad ignoscendum quam ulciscendum propensior esse debeo, benignius amplector. Enimvero huic viro non modo meas fortunas sed et animam debeo. Quod ad te attinet, paria tuis meritis mea pro dignitate recipies. Et virum muneribus donatum magnifice dimisit. Alexandrum ducem et Thomam voluit regio essent hospitio, omnique humanitatis et honoris genere a suis afficerentur : facto inde aliquot post menses senatu (quod parlamentum vocant) Londini, Anglorum majoribus coeuntibus, posteaquam de arduis reipublicae negotiis erat consultatum, deductum in consultationem Albaniæ duci in Scotiam redeundi libere facienda potestas, an penes

man not merely my throne, but even my life. So far as thou, Stephen, art concerned, thou shalt receive reward commensurate with thy services and my dignity." Having thus spoken, he presents Stephen with handsome gifts and ends the interview.

He treated Duke Alexander and Thomas with royal hospitality, and ordered them to receive from his subjects every mark of courtesy and honour. Then, some months after, he called at London a Council (Parliament as it is called) at which the magnates of the kingdom were present. After other weighty affairs of state had been discussed, the question was brought forward whether the Duke of Albany should be allowed a free passage to Scotland, or whether he should be detained in custody in England. Some gave it as their opinion that the captive prince should be kept in England till all the wrongs done to the people of Northumberland by the frequent raids of the Scots should be redressed, and hostages given that these should not afterwards be repeated. They were the more urgent on this account because lately an immense booty, consisting both of men and cattle, had been carried off from Northumberland, and when the English complained to the Scottish Warden of the Marches (as he is called) they got only a laughable answer to the effect that they (the English) put too much reliance on cattle which might readily lose their way, and that they would show more

Anglos, adhibitis custodibus, continendus. Censuere nonnulli captivum adolescentem in Anglia continendum, donec injuriae omnes, Northumbriis Scotorum crebris incursionibus illatae, repararentur, obsidibus datis de novis deinceps non inferendis; praesertim quod Northumbriis
 5 nuper ingentem praedam, tum hominum, tum pecoris, agris abactam, Scoto guardiano (sic eum vocant magistratum) quaesti, nil aliud quam responsum risus plenum recepere, ipsos in pecoribus, quae facile adeo aberrare possent, spem nimiam collocasse; astutiores fore, si colendis agris, ob nimiam Scotis vicinitatem incultis, qui facile abigi non possent,
 10 operam impenderent. Addidere, Scotos, dum Albaniae dux penes Anglos esset, eruptiones facere in Northumbrios, Cumbriosve, aut pecuariam inde rem abigere non ausuros: eo vero vel ingenti pecunia redempto et in patriam reducto, donec abactis ex Anglia praedis damnum reciperent, minime quieturos. Multi hanc sententiam secuti. Alii, suadente
 15 Thoma, longe aliter existimavere; fidem vel hosti servandam, regium commeatum minime violandum, haud decere tantum regem violatae fidei posse insimulari, non esse Brittanicae virtutis quavis cum gente

sagacity if they devoted their energies to cultivating fields, at present lying waste on account of their proximity to Scotland, which could not, like cattle, be easily carried off.

Those who advocated the detention of the Duke of Albany added that, while he was in the hands of the English, the Scots would not dare to make forays into Northumberland and Cumberland, or to carry off live stock from these counties; whereas if he were ransomed even for a large sum and restored to his native land, the Scots would never be quiet until they had recouped themselves for their loss by plundering England. Many supported this view. Others, following Thomas, held quite a different opinion; that a promise ought to be kept even to an enemy; that the king's passport ought by all means to be respected; that it was not seemly that so great a monarch should be accused of breaking his word of honour; and that it was not consistent with British ideas of honour to employ craft in a struggle with any nation whatever. He said that the English had always had many advantages over the Scots in wealth and virtue. That where the English could not otherwise get redress for injuries, they ought to seek revenge not by treachery, but by similar incursions and devastations, or, if need be, even by open war. Wherefore the Duke of Albany ought on no account to be detained in England contrary to the king's promise. He ought

dolo contendere. Multum ad Anglos attinere, qui Scotis et opulentia et virtute semper fuere superiores, illatas injurias quando aliter reparare non possent, non dolo sed paribus incursionibus populationibusque, imo plane si opus fuerit Marte ulcisci. Idcirco Albaniae ducem contra regiam pollicitationem minime in Anglia retinendum. Mittendum in patriam, 5 regioque more comitandum. Id ad Eduardi spectatam fidem, probatam virtutem Anglorum, regni splendorem, plurimum attinere. Vicit haec sententia: quam secutus, rex Alexandrum ducem, delecto cum equitatu apparatuque magnifico, et Thomam episcopum, omnibus cum captivis (celocibus restitutis) mittit in Scotiam, ubi Jacobus rex expectatum 10 fratrem adventantem incredibili laetitia recepit: nobiles Anglos, qui ducem venerationis gratia fuerant comitati, benignius complexus, omni honoris genere affecit: quos, ubi regiis conviviis aliquot dies ornaverant, asturconibus variorum generum, accipitribus venaticis, odorisequis et sagacibus canibus, aliisque amplissimis muneribus, regia pro dignitate, 15 donatos a se dimisit in Angliam; missis cum eis legatis, quorum praecipuus Thomas noster, ad Eduardum, qui magnifico regi ob expertam

to be sent to his native land, and given a royal escort. Such treatment would be entirely consistent with Edward's well-known delicate sense of honour, with the tried integrity of the English, and with the glory of their kingdom. This opinion prevailed; and, following it up, the king sends to Scotland Duke Alexander, with a chosen band of cavalry magnificently equipped, and with him Bishop Thomas and all the captives. At the same time he restored the captive ships to the Scots.

King James of Scotland received back his long-looked-for brother with extraordinary expressions of joy. The English nobles who, out of respect for the prince, had accompanied him, the king treated with the utmost affection and honour. He entertained them for several days with feastings worthy of a king. He presented them with ambling palfreys of various breeds, hunting hawks, keen-scented and sagacious hounds, and other valuable presents commensurate with his kingly dignity. Then he sent them back to England, and along with them an embassy, of which our Thomas was the spokesman, to thank Edward for his great kindness to his brother, to renew the peace and treaty which already existed between the two princes and their peoples, but which had lately somewhat fallen into abeyance as far as that result was due to the inroads of certain pirates and petty thieves. This embassy was also to pledge itself to the redressing

EPISCOPORUM ABERDONENSIVM VITAE.

in germanum tantam benevolentiam gratias agerent; pacem et foedus
 jam antea inter reges et populos initum, piratarum et latrunculorum
 quorundam incursionibus, quantum per eos fieri poterat, paulum labe-
 factatum renovarent; injuriarum omnium sponderent reparationem.
 5 Thomas, et qui cum eo legationem agebant, ad Eduardum venientes,
 comiter multaque veneratione sunt recepti. Audita regis postulata,
 quae ad utriusque populi tranquillam pacem felicemque successum
 attinebant, vehementer omnibus sunt probata. Inde legatis ex sententia
 responsum. Defunctus hac legatione Thomas in patriam revertitur,
 10 tribus regibus, Franco, Anglo, et Scoto, haud idem undequaque, et non-
 nunquam contraria et inimica sentientibus, carus, atque inter praecipuos
 numeratus consiliarios; quod excellenti probitati, exquisitae prudentiae,
 admirandae virtuti, omnium existimatione erat tribuendum. Perse-
 veravit viro constanter haec apud tres reges benevolentia ad vitae
 15 exitum non sine laude et admiratione, quam multo, pro eorum pace,
 pro regnorum quiete, meruit sudore. Nam quod periculoso bello inter
 Anglos et Francos, Eduardi et Lodovici Undecimi memorabili congressu

of all outrages. Thomas and his fellow-ambassadors were received with
 much courtesy and respect. The Scottish king's requests (demands?)
 were listened to, and these proposals, which had for their object the peace
 and prosperity of both nations, met with warm and universal approval.
 Accordingly the ambassadors received a reply quite to their mind.

Thomas having thus brought his mission to a successful conclusion re-
 turns to his native land. He had gained the esteem of the French, English and
 Scottish kings, and was counted one of the most trusted advisers of all three;
 although these princes on most questions held antagonistic opinions, and on
 some were directly opposed to each other. This result must by general
 consent be ascribed to his pre-eminent honesty, his ripe sagacity, and his
 marvellous general ability. He continued to enjoy without a break to the
 end of his days the good-will of these three kings, as well as the praise and
 admiration which he had deserved by his arduous exertions to secure peace and
 tranquillity in their realms. For it was largely due to Thomas that a serious
 war between the English and French was prevented by the famous meeting and
 interchange of views between Edward (IV.) and Louis the Eleventh at (the
 bridge of) Pecquigny near Amiens. This conference not only involved
 neither party in any loss, but was even of the greatest advantage to
 both. And with regard to the relations between England and Scotland, the

mutuaque allocutione apud Pinquigniacum in Ambianorum agro, sine alterius jactura, imo utriusque commodo, finis fuerit impositus, Thomae magna ex parte fuit opus: quod inter Jacobum Tertium et Eduardum tot annos foedus inviolatum et pax firma permanserit, Thomae ulla sine controversia tribuebatur. Reversus igitur, uti est dictum, Thomas in 5 Scotiam, legatione feliciter acta, pace et foedere inter reges et populos renovato, qui et privatus et publicus hactenus aliis vixerat, semper aliena, semper maxima obiverat, jam sibi vivere cupidus Aberdoniam concessit. Basilicam ornamentis compluribus donavit, sacris vestibus, cappis, casulis, tunicis, Dalmaticis (ut dicunt) variis ex auro textili, 10 argenteisque vasis ad usum in sacris; praecipuum altare tabula et statu is miri artificii adhibit is ad decorem, vestibus pendulis, et cortinis textili ex auro, bisso, villosa, undulata, palmata. Sellas veteres in choro (stalla dicunt) vetustate pene attritas, quibus sacerdotes ad sacra exequenda sedebant, amovit. Novas mira arte et pulchritudine restituit, 15 cum cathedra pari arte et pulchritudine ad episcopi usum. Pontificias aedes de integro aedificavit cum turribus et propugnaculis, veteribus

fact that the truce between James the Third and Edward continued for so many years unbroken was, without dispute, largely due to Bishop Thomas.

Returning at last to Scotland after, as we have said, bringing his embassy to a successful conclusion, and securing peace on the basis of treaties among the three kings and peoples, Thomas, who hitherto both as a private and public person had lived for others, ever devoting himself to unselfish and lofty causes, now eager to live so as to secure his eternal welfare, withdrew to Aberdeen.

He presented to the Church various ornamental gifts, sacred vestments, copes, chasubles, tunics, various Dalmatics embroidered with gold, and silver vessels for sacred use. He adorned the high altar with a painting and statues of wonderful artistic beauty, with hanging cloths, curtains interwoven with gold and cambric of a raised and wavy pattern and embroidered with palm branches. He removed the ancient seats (stalls as they are called) in the choir which by long use were all but worn done. In these the priests used to sit in the discharge of their sacred duties. He put in their places new ones of rare art and beauty, along with a throne of equal artistic beauty for the use of the bishop. He built anew the residence of the bishop, demolishing the old turrets and battlements and erecting new ones.

demolitis. Edinburgi (quod eo in oppido fuerat educatus) auctor fuit, ut aedificarentur aedes publicae (hospitale vocant) ad egenos accipiendos, magnis impensis, perpetuoque statutis suis sumptibus nutriendos, qui opulenta ex fortuna extremam in pauperiem forte aliquando devenissent, 5 vestibus caeterisque ad vitae necessitatem datis, tributis. Impensae ex agris in vicinia, quos ingenti pecunia comparaverat, proveniunt. Tandem Thomas noster, praesul semper venerandus, carus Deo, et de hominibus bene meritus, qui incredibilibus laboribus principes et majores hujus praesertim regni concordiae pace retinuerat, suos bonis instituerat 10 moribus, omnes vero ad virtutem et sanctimoniam suo exemplo incitaverat, pontificatus sui anno vicesimo primo, Jacobi Tertii vicesimo, et Christianae salutis millesimo quadringentesimo octogesimo, Edinburgi moritur xv. die mensis Aprilis. Postridie, rege praesente, sex episcopis, multis cum nobilibus, ejus funus celebri pompa est elatum, atque in 15 templo Sanctae Trinitatis Collegii Reginae sepultum.

At Edinburgh, because that was the place of his education, he was the means of having built a public edifice (generally known as a hospital) for receiving the poor. This he did at great expense. The inmates were to be supported for all time on funds established by him, were to consist of men who had been rich and by some misfortune had fallen into extreme poverty, and were to be provided with clothes and other necessaries of life. He purchased at a high price lands in the neighbourhood, and mortified these for behoof of the hospital.

At length our Thomas, an ever-to-be-venerated bishop, a man beloved of God and deserving well of his fellow-men, who, by incredible exertions, had kept in peace and concord the princes and magnates of this realm in particular, had trained his flock in morals, and by his example had led all men to virtue and holy living, died at Edinburgh on the fifteenth day of April, in the twentieth year of office, which was also the twentieth year of James the Third and the one thousand four hundred and eightieth year of Christian salvation. On the following day his obsequies were celebrated with the utmost pomp in the presence of the king, six bishops and many nobles. He was buried in the Queen's Collegiate Church of the Holy Trinity.

In Thomae locum, ROBERTUS BLAKATAR, in divinis et humanis literis eruditus, summi pontificis auctoritate creatur episcopus. Vir familia nobilis, magni et constantis animi, qui tum Romae Jacobi Tertii jussu legatione fungebatur: ubi sacris ex institutis episcopus consecratur. Moratus inde ibi quoad res ex sententia perfecerat: tandem a summo pontifice dimissus, partim terrestri itinere partim navigio, Aberdoniam venit. Occurrere nobiles qui in vicinia sedes habuere, et Aberdonenses cives, honorationis causa, adventantem, veluti expectatum pastorem magna veneratione suscipientes. Robertus, ut mos est, praesentibus canonicis, juramento de fidei administratione praestito, in Aberdonensi sede est confirmatus. Ubi paucos moratus dies, ad regem accitus, quae Romae cum summo pontifice regio egerat nomine, quanta veneratione habitus, quam feliciter publica negotia peracta, facta concione, coram regni majoribus enarravit: laudatus idcirco a rege. Nec fuit ea in concione qui virum amplissimis honoribus dignum non 15 judicaret: regius propterea consiliarius designatus, inter eos qui de

In succession to Thomas, ROBERT BLAKATAR, a man of great learning, both human and divine, is appointed bishop by the authority of the Pope. He belonged to a noble family, and was a man of a lofty mind and dignified bearing. At that time, by order of James the Third, he was engaged on an embassy to Rome. There he was consecrated bishop with all the sacred ceremonies usual on such occasions. He stayed there some time till he had brought his business to a satisfactory conclusion. Then, receiving the Holy Father's permission to depart, he journeyed to Aberdeen partly by land, partly by sea. On reaching that city the nobles who had seats in the neighbourhood and the citizens of Aberdeen went forth to meet him, being desirous to show all honour to one whom they welcomed as a long-looked-for pastor. Robert, as the custom is, took in the presence of the canons the oath to faithfully discharge his duties. His appointment to the see was then confirmed.

After staying in Aberdeen a few days he was summoned before the king. To him, in the presence of the magnates at a public meeting, he narrated what he had done at Rome in the king's name; he told how he had been received with all respect, and had brought to a satisfactory issue the public commissions entrusted to him. For these services he received the public thanks of the king. Nor was there in all that assembly one who did not think him worthy of the highest honours. He was accordingly, by the king's

arduissimis reipublicae negotiis disserebant, jubente rege numeratus est. Interea Roberto, eorum epistolis quos Aberdonensi rei abiens praefecerat, significatur, Brassam, Aberdonensis ecclesiae agrum, montanorum quorundam excursionibus foede populatum. Ad eum nuntium Aberdoniam
 5 illico concessit, ubi grassatores cum eorum duce diris execrationibus primum est prosecutus. Postea invitatis regiis copiis, praedonum impetus, qui pertinaciter ecclesiasticis monitis obtemperare recusassent, non modo repressit, verum coegit quae cepissent restituere. Secundum haec facta, sacerdotum synodo varias edidit sanctiones pro religionis
 10 observatione, pro divini cultus augmento; aequassetque priores pontifices, religiosarum et urbanarum actionum celebritate et gloria, si non, fortuna ad majora vocante, ad Glasguensem pontificatum fuisset tractus. Sub id tempus res Scoticae intestina seditione jactari coeperunt. Gerebatur tum bellum inter Eduardum Anglorum regem et Jacobum
 15 Tertium. Eduardo in Scotiam magno cum exercitu contendenti, Alexander Albaniae dux, hostis a rege judicatus, suis cum copiis est adjunctus. Huic Scotorum complures favebant, quibus Jacobi imperium erat odiosum.

orders, named one of his Majesty's privy councillors, and counted amongst those whose business was to deal with the weightiest affairs of state.

Meanwhile Robert was informed by letters from those to whom at his departure he had delegated his authority at Aberdeen, that Brassa, one of the Church lands of Aberdeen, had been shamefully wasted by the forays of certain Highlanders. On receiving intelligence of this he at once proceeded to Aberdeen, where he, in the first instance, pronounced excommunication against the vagabonds and their leader. Afterwards he called to his aid the king's troops. He not only crushed the attempts of the freebooters, as they stoutly refused to obey the warnings of the Church, but compelled them to make restitution of the stolen property.

After these exploits, he at an ecclesiastical assembly published various decrees, the objects of which were the observance of religion and the improvement of divine worship. He would have equalled his predecessors in the fame and glory of his services both to the Church and the community had not fortune called him to a higher state by his transference to the See of Glasgow. About that time Scotland began to be torn by civil strife. War was begun between Edward, King of England, and James the Third. Edward, with a great army, was hastening into Scotland when he was joined by the Duke of Albany and his forces. Albany had been pronounced an enemy by James, because many

quod quorundam (ut ferebatur) obscurae originis, quos secretiori
 admoverat consilio, in publica administratione sententia utebatur.
 Spectabatque jam res (excandescentibus primatibus) prope ad defec-
 tionem. Unde effectum, ut rege^m, magnas copias Eduardo obviam
 in Angliam ducentem, primores circumsisterent, donec (ut prius erat 5
 consultatum) apparitores, quibus negotium erat permissum, nefarios,
 quorum sinistro consilio complura incommoda multi fuerant perpassi,
 fortunis omnibus exutos et raptos ad supplicium, laqueis vitam finire
 coegissent.

Ad nostrum redeo institum. Roberto, quo diximus modo, ad 10
 celebrem Glasguensem ecclesiam traducto, in ejus locum non tam
 omnium consensu quam desiderio WILHELMUS ELPHINSTONUS
 suffectus est: homo (quod sine invidia licet dicere) omnium qui nostro
 fuerunt tempore prudentissimus: cujus vitam tametsi rudiori stylo quam
 tanta res exposcat, fideliter tamen exequar, quod viri actiones ferme 15
 omnes, et urbanas et religiosas, nostris oculis coram positas habuimus.

of the nobles to whom the sovereignty of James was hateful favoured his
 claims. The cause of the dissatisfaction of the nobles was that James was
 said to have taken as his counsellors certain men of obscure origin, and
 followed their advice in the government of the country. In fact, owing to
 the exasperation of the nobles, a rebellion was imminent. The result was
 that while the king was leading a great army towards England to oppose
 Edward, the nobles surrounded and watched the king's pavilion until (as had
 been previously arranged) public servants, specially appointed for the purpose,
 stripped of all their property the wicked persons by whose evil counsel
 many had suffered wrong, hurried them to execution, and compelled them to
 end their days by hanging.

I return to my subject. Robert being, in the way we have mentioned,
 transferred to the famous See of Glasgow, WILLIAM ELPHINSTONE
 was appointed to succeed him. His selection was not so much due to a
 consensus of opinion, as to a general longing to obtain him as bishop.
 Without being guilty of invidious comparisons one may call him the most
 sagacious man of our times. His life, although in a style more unpolished
 than so great a subject would demand, I shall yet faithfully write, because
 we have had all his actions, both civil and religious, clearly set before our

Vidimus hominem, quem vidisse, singularem ob praestantiam, et nobis gaudemus, et Deo optimo maximo non vulgares habemus agimusque, et habebimus atque agemus, dum vivemus, gratias. Ad hunc igitur virum nostra est oratio traducenda. Is in inclyta Glasguensi civitate, et universali schola insigni, natus, ex vetere Elphinstonorum familia habuit originem. Vix quartum agens annum, quum custodum incuria forte aberrasset, diu quaesitus, in Glasguensis basilicae sanctiori sacello ante divae virginis simulacrum invenitur prostratus: unde extractus, vix sine fletu atque clamore puerili domum reduci potuit, tanta imaginis contemplandae cupido (ut apparuit) animum pueri inceserat, omen, multorum iudicio, religiosae pietatis in Dei matrem in eo futurae. Septimum agens annum, laudatissimis praeceptoribus traditur bonis moribus et disciplinis imbuendus. Ubi quum aliquandiu grammaticae operam dedisset, ingenio aetatem superante, ita profecit, ut jam tunc qualem postea se praestaret, polliceri et de se spem facere certam videretur. Delectabat Glasguensem antistitem pueri indoles usque adeo ut non prius coenare placuerit, quam accersitum Wilhelmum aut dictata

eyes. We have seen a man whom, on account of his rare excellence, we congratulate ourselves on having seen, and we feel and express, and shall feel and express, as long as we live, to Almighty God no ordinary gratitude for this high privilege. To describe this man, then, our eloquence must be applied.

He was born in the famous city of Glasgow, rendered illustrious by its University. He belonged to the ancient Elphinstone family. When hardly four years old, by the carelessness of those who had charge of him, he strayed from home, and after a long search was found prostrate before the image of the Holy Virgin in the inner shrine of the cathedral. He was dragged away from this sacred spot and could with difficulty be carried home, protesting with tears and childish cries. So strong a desire of gazing on the sacred image had manifestly taken possession of his boyish mind, that it seemed to augur, in the opinion of many, that in the future he would be a pious devotee of the Mother of God. In his seventh year he is delivered to the most eminent masters to be trained in morals and learning. After some application to grammar, his genius surpassing his years, he made such progress that he seemed even then to give promise and certain hope of being all that he afterwards proved himself to be. The boy's disposition had such charms for the Bishop of Glasgow, that he had no pleasure in sitting down to supper until he had

aliqua aut carmen audierat recitantem. Delectabant omnes pueri mores, ingenium, speciesque, qua admodum pollebat, ut jam non obscura essent in Wilhelmo literarum atque virtutum seminaria; omnium oculis gratus, omnibus erat acceptus. Haud praetereundum hic censeo, quod Wilhelmo adhuc puero contigit. Visus fuerat vidisse per quietem, sese 5 ante divae virginis simulacrum, utroque genu posito, ut vigilans frequentius consueverat, attentius Deiparam obsecrasse ne se in facinus aliquod detestandum labi, neve turpitudinis aliquid per voluntatem admittere sineret, ut tandem quiete et sancte ad felicem vitae exitum duceret: virginem respondisse, Virtuti te totum accomoda, et ubi 10 pontificatum quo te donabo fueris adeptus, Christi religioni consule, meis templis instauratis. Ingemuit adhuc dormiens puer, querulas voces emittens, quem praeceptor, qui tum aderat, excitatum rogavit insolitae vocis causam: flens puellus ad praeceptoris verba, qui haud aliud ac praeceptorem vereri atque in omnibus obtemperare tum 15 noverat ob aetatem, aegre quod visus fuerat videre, edicit: praeceptor, ut prudens erat atque perhumanus, fletum cohibere, tacere rem jubet

sent for William and heard him recite some verses or exercises which had been dictated by his masters. All who came in contact with the lad were charmed with his manners, disposition and rare beauty. The seeds of learning and virtue were even now appearing in him. In fact, he endeared himself to the eye and judgment of all who knew him.

I think I ought not here to omit an incident in his boyish history. He dreamed that he saw himself, as he had often been accustomed to be in vigils, prostrate before the Holy Virgin, with both knees bent, and, with more than ordinary earnestness, entreating the Mother of God not to suffer him to fall into any grievous sin or willingly be guilty of any base act, so that at last he might bring his life to a holy and peaceful close. He thought the Virgin replied: "Apply thyself wholly to virtue, and when thou attainest the mitre with which I shall present thee, consult the cause of Christ by repairing my churches". The boy groaned in his sleep, uttering moaning cries, whereupon his preceptor, who was then present, wakened him and asked the cause of his strange outcry. The child, with tears in his eyes, on hearing his tutor's words, whom on account of his venerable age he had learned to reverence and obey in all things, with difficulty described the vision he had seen. The tutor, being a prudent and kind-hearted man, bade him check his tears, say nothing of the matter to any one, devote himself to a virtuous life,

adoleſcentem, virtuti ſe dare, in ſomniis minime confidere, tacitus animo volvens, tacitus conſiderans aliquid altum ſublimeque in puero Wilhelmo futurum. Puerilibus dehinc annis quietem et taciturnitatem adamavit, praeceptoribus familiaribusque facilem ſeſe praeſtavit et obſequentem; adeo ut multi futurae conſtantiae magnanimitatiſque in eo ſeminaria cognoscere inciperent. Ita primaevam aetatem literarum ſtudiis, tanto tamen ingenio non ſatis dignis, conſumpsit. Vicesimum attingens annum, ad dialecticam et phyſicem ſe contulit: ubi aliquantisper verſatus, adeo profecit ut brevi ſuperaret aequales. Conſummatus 10 in philoſophia, quintum annum ſupra vicesimum agens, magiſtratus inſignia in liberalibus diſciplinis ſimul atque ſacerdotium eſt adeptus. Diſtractus enim a ſtudiis aliquot annos, parentum non adeo ut corporis ſunt curae, parentali rei familiari praeſtititur, ubi incredibili prudentia, dexterritateque inaudita, omnium cum benevolentia, ſeſe geſſit. Os- 15 tendit Wilhelmus (tametsi ad literas maxime natus videbatur) ingenium tamen ſibi ad rem domeſticam et urbanam accommodatum; ſpemque ingreſſit amicis et eruditionis et futurae prudentiae. Rem domeſticam

and not put much confidence in dreams. At the ſame time he thought to himſelf, and quietly inferred that William would one day exhibit ſome lofty and exalted excellence.

In the ſubſequent years of his boyhood he ſhewed a love for quietneſs and thoughtful ſilence, and endeared himſelf to his teachers and friends by his affability and his deſire to pleaſe. Many began to ſee in him the ſeeds of future conſtancy and magnanimity. Thus he ſpent his early years in literary ſtudies hardly worthy of his genius. When nearly twenty he gave himſelf to the ſtudy of logic and phyſics, in which after a ſhort time he made ſuch progress as to ſurpaſs all his compeers.

Being now perfect in philoſophy, in his twenty-fifth year he received at the ſame time the degree of maſter of arts, and was ordained to the prieſthood. He was withdrawn for ſome years from his ſtudies (not that all parents have a ſimilar anxiety about the bodily health of their children), and was appointed to manage the paternal eſtate. In this capacity he diſplayed incredible prudence and wonderful adaptability, gaining at the ſame time the good-will of all who came in contact with him. Though his natural bent ſeemed to be to learning, yet he now ſhewed that he poſſeſſed alſo an aptitude for the management both of public and private affairs. In fact, he inſpired his friends with a belief in his ſcholarly ability and his future prudence. Yet, ſoon coming

cito vilipendens (quod ad altiora tenderet) gloriae, modestia servata, cupidus, ad pontificii juris studium sese contulit. In Glasguensi generali gymnasio, aliquot annos probatos audivit praeceptores. Sese inde dedit negotiis forensibus, ubi justus et aequus amatorem se praestitit. Nunquam cujusvis damno inhaesit, injusti censor acerrimus, aequus excultor, 5 pauperum defensor, adeo ut non pro nummis, sed aequo et justo patrocinari diceretur. Hinc devenit ut pauperum atque miserorum advocatus haberetur vulgo. Sed sive amicorum importunitate, sive quod de se parcius (ut modesti est animi atque prudentis) sentiret, a causis forensibus abstinuit, ad otium se conferens; ubi quae sub praeceptoribus audi- 10 erat, rimari, digerere, secum discutere poterat commodius. Rus concessit, in templo divi Michaelis, ubi, pastorali cura ei collata suis, ut ita dicam, parochianis, quatuor annos sacra peregit, nunquam otiosus, nunquam torpens: nulla eum hora, nullum tempus praeteriit, in quo non vel scribebat aliquid, vel dictabat, vel excerpebat, vel literario studio, 15 vel diurnis aut nocturnis precibus horariis se dabat. Fuit autem Wilhelmo vitae institutum privato Christiano dignum; in quo orationi

to despise the management of his paternal estates, because (as he said to himself) he had higher objects, with an earnest but modest desire for glory, he set himself to study canon law. With this view he for several years attended the lectures of the most approved professors in Glasgow University.

He next attended the courts of justice, where he showed himself the zealous friend of law and equity. He never was connected with any one's hurt, was a most severe censor of injustice, and patron of righteousness. So earnest was he in the cause of the poor, that he might be said to plead their cause, not for a fee, but for the sake of equity and justice. The result was that he was generally considered the advocate of the poor and miserable. But either at the urgent request of his friends, or from a humble estimate of his own ability (which showed his modest and prudent nature), he withdrew from the law-courts, and betook himself to a life of learned ease. His object was to investigate thoroughly, set in due order, and discuss in his mind the doctrines he had received from his various teachers. To obtain more freedom for his studies he withdrew to the country, where in the parish of Kirkmichael, the pastoral care of which had been given him, he discharged for four years the sacred duties for those whom I may call his parishioners. In this retreat he was never idle, never sluggish. No hour, no moment passed in which he was not writing, or dictating, or making extracts. Literary studies and the

lectio, et lectioni oratio perpetuo succedebat. Sed ad majora natus, vitae genus adeo privatum diu agere nequivit: revocatus a patruo Laurentio Elphinstono, viro optimo, ad Glasguensem civitatem, dure est ab eo increpitus, quod ingenium adeo praestans, adeo acre, et ad
 5 familiae decus atque utilitatem natum, non undequaque coleret. Adjecit, procul patria, procul parentibus eundum, ubi peregrinis moribus et disciplinis imbueretur, si ad magna contenderet; honorem et dignitatem laboribus, rerum scientiam peregrinationibus, comparari; impensas, quibus opus foret, se largiter suppeditaturum. Moverunt
 10 Laurentii tempestiva verba Wilhelmo animum ad aliquo proficiscendum. Nec diu res dilationem accepit; quibus enim ad peregrinationem rebus opus erat comparatis, animi plenus, in Galliam trajecit: Parisiorum celeberrimum musaeum, universale studiorum gymnasium, adivit: ubi tantam literis diligentiam impendit, ut anteactae vitae labores ad hos
 15 collatos otium diceres. Die aut oratores audivit aut pontificii juris professores: noctu, quae audiverat interdium, solus recitavit. Parcissimus somni, cibi minimi: laborum patientissimus, ut interdium an noctu literis

repetition of the prayers of the Breviary for every hour of the day and night filled up the rest of his time. The routine of his life was such as every private Christian should observe: reading succeeding prayer, and prayer reading, in unbroken sequence.

But born as he was to a higher destiny, he could not long lead a life of such privacy. He was recalled to Glasgow by his uncle, Lawrence Elphinstone, an excellent man, who sternly reproved him for neglecting to exercise in some way talents so eminent, so brilliant, and so well calculated to advance the honour and interest of his house. He added that, if he had an ambition to rise in the world, he ought to go far from his native land and his parents in order to imbibe foreign manners and learning; that honour and dignified position were obtained by strenuous efforts, and a knowledge of affairs by foreign travel; and that he would supply liberally any necessary expenses. The word in season thus spoken by Lawrence Elphinstone induced William to think of going abroad somewhere.

The project was not delayed, for, having made all due preparations for his travels, he passed full of hope into France. He sought that home of the muses, the University of Paris, then largely frequented. Such devotion to study did he there display, that one would have said that all the efforts of his past life were, compared with his present energy, but child's play. During the day he

plus insudaverit haud facile judicare. Lucubrationes itaque, prudentia, et eruditio, in Wilhelmo conspicatae (nulli enim in obscuro esse poterant) Parisienses traxere in admirationem. Non potest diu virtus obtegi: effert ipsa sese, et quo plus occultatur exurgit illustrior. Ad pontificii igitur juris professores accitus Wilhelmus, post laudatam in re literaria 5 diligentiam, modestiam, eruditionem, primarii lectoris munere (quod non nisi eruditioribus in utroque jure Parisiis concedi solet) est donatus; ubi brevi tantum profecit, tantam sacris canonibus enarrandis adhibuit diligentiam, ut pontificii juris studiosi in eum unum oculos converterent omnes, tanto silentio, tanta animorum attentione audiretur, ut antea 10 majori nemo. Sex annos frequentibus auditoribus pontificium jus enarravit; quibus exactis, ubi in sacris decretis laurea fuerat donatus, Aureliam se contulit, ubi aliquot moratus annos difficillima et abditissima quaeque legum una cum professoribus juris qui illuc tum eruditissimi habebantur, conferebat: adeo docte eruditeque, aptis verbis, ad rem 15 quam optime accommodatis, concionibus publicis proposita quaedam legum doctoribus coram frequentius patefecit, ut omnibus incredibili

listened to the greatest orators, or attended the lecturers on canon law; at night he recited to himself what he had heard during the day. He took but a minimum of sleep and food, and laboured at his studies so patiently, that one could hardly have said whether the sweat of his brain was more profuse by day or by night. The burning of the midnight oil, prudence and learning were so conspicuous in William (for they could not be concealed) that he gained the admiration of all Paris. Merit cannot be long lost to sight. It at last raises its head, and the more it has been shrouded the brighter it shines forth. He was therefore summoned before the professors of canon law, and, after being praised for his devotion to literature, his modesty, and his learning, he was presented to the post of first reader in canon law, an office which at Paris is bestowed only on those skilled in both branches of the law. In this position he soon showed such proficiency, and was so earnest in his exposition, that all the students of canon law were attracted to him, and he was listened to with a silence and attention such as never had been given to any other reader. For six years he continued to read to crowded audiences the canon law.

At the end of this period he took his degree in the Sacred Decretals, and passed to Orleans, where he spent several years in discussing with the law professors there, who were at that time considered most learned, all the most

admiratione haberetur, summo honore, summa afficeretur veneratione; unde effectum ut Wilhelmi nomen apud Francorum magistratus tam excellenti aestimatione haberi sit coeptum, ut ejus sententia Parisiensis parlamenteus senatus in magnis rebus decernendis nonnunquam uteretur. 5 Mansit viro is honos inter Francorum majores: augebatur etiam indies benevolentia. Dum in Galliis egit, fuere complures quibus viri societas grata erat admodum atque jucunda: horum praecipuus Joannes de Gana, qui postea magni cancellariatus Franciae munus gessit, vir inter Francos tunc praecipuae eruditionis et auctoritatis. Uterque 10 alterum tanta caritate, tanta necessitudine, est complexus, ut nunquam antea socii aut fratres majori: quae utrique firma ad vitae exitum perduravit. Interea ad natale solum a parentibus est accitus, ut literarum fructum, laboriose adeo partum, ad familiae decus, et ad patriae utilitatem accommodaret. Nono itaque anno quam in Galliam trajecerat, 15 Wilhelmus noster, eloquentia et eruditione ornatus, in Scotiam reversus, ad Glasguensem episcopum primum divertit, quod is literarum litera-

difficult and abstruse problems of the law. In public exhibitions, before the doctors of law, he explained certain cases propounded to him with so great learning and erudition, and in so felicitous and appropriate language, as to gain universal admiration, the highest honour and respect. Nay, his reputation began to be so great with the magistrates of France, that the Parliament of Paris more than once sought his advice in connection with important decisions. He continued to receive similar honour from the magnates of France, and every day gained greater good-will. During his stay in France he gained many friends by his happy disposition. Of these the chief was John de Gana, afterwards High Chancellor of France, who was a man of great learning and influence. They loved each other with an affection and attachment such as friends or brothers have never surpassed; and these feelings continued unchanged in both to the end of their days.

Meanwhile he was recalled to his native land by his parents, that he might employ the result of his studies, acquired with so much labour, to the honour of his house and the advantage of his country. In the ninth year after he had passed into France, William returned to Scotland, perfected in eloquence and learning. He paid his first visit to the Bishop of Glasgow, because (as he knew) he was in an eminent degree the patron of literature and literary men. By him he was received with the utmost kindness, and was filled with the highest veneration for his character. Certain doubtful and difficult questions in the

torumque singularis esset excultor : a quo acceptus perbenigne, magna veneratione est affectus. Dubia quaedam ardua pontificii juris, publica concione proposita, gravissima et prope extemporanea oratione ita patefecit, ut antistitem simul et Glasguensem clerum in admirationem traheret. Ergo quod eruditione polleret, ingenio esset perspicaci, 5 oratione valeret plurimum, Glasguensis officialatus dignitate est donatus; quae tum amplissima erat, et non nisi eruditissimis tributa potestas. Hanc Wilhelmus mira dexteritate administravit; justitiae excultor, calumnias litigantium coercens, bonorum extortoribus, legum contortoribus, nunquam parcens; adagium illud frequentius habens in ore, 10 Bonis nocet, qui malis parcit. . Hoc pacto fundamenta jecit futurae magnitudinis. Sed non potuit tantum lumen sub modio abscondi; non potuit intra solum Glasguensem agrum contineri : a rege Jacobo regni-que primoribus Edinburgum est vocatus, ut in rebus arduissimis ejus decreto uterentur : ubi et Sancti Andreae officialatum feliciter egit. 15 Haud multo post inter regios consiliarios relatus, aequi ac probi respectu

Canon Law, propounded to him in a public assembly, he explained in a speech of great weight, delivered almost *ex tempore*, with such clearness as to elicit the admiration both of the Bishop and the clergy of Glasgow. Accordingly, he was appointed to the office of Episcopal Judge in the Diocese of Glasgow, a dignity bestowed only on men of the greatest learning, and at that time regarded as a high honour. The reasons assigned for his selection were his profound erudition, his clear intellect, and his great eloquence. He discharged his duties with wonderful address, conserving justice, restraining calumnious litigation, and never sparing extortioners or perverters of the law. This maxim was ever on his lips : " He hurts the good who spares the bad ". By such conduct he laid the foundation of his future greatness.

But so bright a light could not be concealed beneath a bushel ; his fame could not be confined within the limits of the Diocese of Glasgow. He was summoned to Edinburgh by King James and the nobles of the kingdom, in order to give them the benefit of his advice on various difficult questions. There he discharged with success the office of Episcopal Judge in the Diocese of St. Andrews. Not long after, he was made one of his majesty's privy councillors. In this position he ever behaved with a most scrupulous regard to equity and righteousness. Nothing in his eyes was expedient which could justly seem to any one dishonourable. His reputation became wide-spread, and his advice was sought on matters requiring the greatest deliberation. His judicial decisions gained universal approval.

religiosa observatione semper est versatus : nihil sibi judicans utile quod parum honestum cuiquam jure videri poterat. Hinc Wilhelmi nomen percelebre est habitum. Hinc Wilhelmus maximis de rebus deliberandis frequentius accersitus. Hinc ejus decreta omnibus probata. Ad felici-
 5 ora trahentibus eum fatis, profectus una cum Dunkeldensi episcopo, Buquhaniae comite, et regni (ut ita dicatur) justitiario, orator Jacobi Tertii ad Lodovicum Undecimum, Francorum regem, delendae suspici-
 onis causa, apparentisque dissidii inter reges oborti sceleratorum atque
 10 sed elegantissima oratione, quam rege coram habuit in Francorum senatu, summovit penitus atque extinxit. Qua in re Lodovici tantam est benevolentiam assecutus, ut eum inter suos consiliarios numerari juberet. Orationis non sententiam solum, sed et verba, ne quid varietur, visum est referre, ut quantum prudentia pollebat, quantumque valebat
 15 eloquentia, dignoscant qui eam legerint. Dato Francorum senatu, Wilhelmoque dicendi facta potestate, Vellem (inquit) Christianissime princeps, Francorum rex illustrissime, ea mihi dicendi vis, vel naturae

But his destiny drawing him on to greater successes, he was sent on an embassy from James the Third to Louis the Eleventh, King of France, his colleagues being the Bishop of Dunkeld, the Earl of Buchan, the Royal Justiciar (as he is called). The object of the embassy was to remove causes of suspicion existing between the two kingdoms, and to prevent a quarrel which, owing to the instigation of certain wicked and unprincipled men, seemed ready to break out. The bishop not only lulled these suspicions and crushed them, but in a most elegant speech, which he delivered in the presence of the king before his council, he completely removed and destroyed all grounds of misunderstanding. By his conduct in this affair he so gained the good-will of Louis, that that monarch ordered him to be made one of his privy councillors. I have thought it right to give not only the substance, but the actual words of his speech, in order that there may be no difference of opinion, but that all who read it may recognise how great was the bishop's sagacity and how powerful his eloquence.

Having obtained a hearing of the council, and being permitted to speak, William thus addressed them : " I could have wished, most Christian prince, most illustrious King of France, that I possessed, either by the kindness of nature or by long practice, that oratorical power which might in some degree

benignitate concessa vel longa studiorum exercitatione parta esset, quae tuae clementiae aliqua saltem ex parte possit convenire. Sed ab Aonio fonte (nescio quo deo) prohibitus, eo deveni ut oratore dignum nihil unquam praestare potuero: idcirco non miraberis, spero, si me, omnis dicendi artis expertem, balbutientem potius quam dicentem audieris, 5 tuaque coram regia majestate, in tanta praestantissimorum nobilium circumfusa corona, conspexeris pallentem, voce corporisque membris tremulum, trepidantem. Ecquis, Christianissime rex, vel consummatus orator, te coram, qui non minus eruditione polles quam belli gloria, dicturus non expavesceret? Veniam propterea dabis obsecro, si minus 10 te dignum attulero (neque enim hoc conabor, nam quis, quaeso, id poterit praestare?) qui non mea temeritate huc accesserim, sed Scotorum regis illustrissimi (qui te prae caeteris principibus et colit et veneratur) mandato, cui mihi contraire fas non est. Malui igitur tibi, insita benevolentia fretus, quaedam (etsi exigua) ad communem rem attinentia 15 audentius afferre quam postergatis regiis mandatis quovis modo tacere, amicitiae (quod ea ad rem nostram maxime attineat) nostrae utcunque

do justice to your condescension in listening to me. But being by the divine will prevented from drinking at the Aonian fount, I have come to be unable ever to discharge in any worthy way the part of an orator. Therefore I hope you will not marvel if, in the presence of your majesty and such a brilliant company of your nobles, you see me, devoid of all oratorical power, stammering rather than speaking, changing colour, faltering in speech, trembling in every limb, and nervous. What man, most Christian king, even though a most accomplished orator, would not tremble if about to speak before your majesty, who are not less distinguished for your learning than for your achievements in war? Therefore I pray you to pardon me if I shall bring forward anything unworthy of your greatness. (To speak in a manner worthy of your merits I shall not try, for who, pray, will attempt to do that?) But I ask your courteous consideration, because I have come hither not from any rash presumption on my part, but by the commands of the most illustrious King of the Scots, who honours and reveres you beyond all other kings, and whom my duty forbids me to gainsay.

"I have therefore preferred, relying on your innate goodness, rather than neglect my king's commands, and on any account be silent, to venture to make a few remarks bearing on our common interests, by assigning the chief place in my speech, however poor it may be, to

orationis primas partes accommodando, per quam unam parantur imperia, parta conservantur. Haec regum delectabile vinculum, haec stabilimentum regnorum, haec pacis et tranquillitatis mater, justitiae cultrix, misericordiae clementiaeque parens; sine quibus nec reges
 5 regnant, nec stabiliuntur imperia, nec civitates consistunt, nullus demum publicus aut privatus sibi patriaeve aut vivere aut prodesse potest, quod nullum bonum sit in vita quod amicitia non sit, aut amicitiae conjunctum. Sic prisci philosophi existimavere, sic asseveraverunt divinarum atque humanarum rerum periti: imo amicitiam rem esse divinam, nemo
 10 omnium fuit qui non contenderet. Praeclare igitur Cicero exclamat: O praeclaram sapientiam! solem e mundo tollere videntur qui amicitiam de vita tollunt, qua nihil a diis immortalibus habemus melius, nihil jucundius. Et Aristoteles noster perpulchre admodum: "Nemo habens caetera omnia bona, sine amicis expeteret vivere. Nam et locupletes
 15 et in principatu potestateque constituti plurimum amicis indigere videntur. Quid enim prodest prosperitas, beneficio sublato, quod quidem maxime fit in amicos, ac maxime commendatur; aut quonam pacto

friendship; for that is the subject which most concerns us. For by friendship alone kingdoms are built up, and when built up, are permanently secured. Friendship is the pleasing bond that unites kings. Friendship is the stay of kingdoms, the mother of peace and tranquillity, the patron of justice, the parent of pity and mercy. Without these fruits of friendship kings cannot reign, nor government be established. Communities cannot exist, nor can any one in a public or private capacity live for or benefit his country; for there is no good thing in life apart from friendship, or which is not connected in some degree with friendship.

"Such was the opinion of the early philosophers. Since their time, men skilled in divine and human affairs have confirmed their belief. In fact, there has never been one who has not maintained that friendship is of divine nature. So we find Cicero finely declaring: 'O divine philosophy! They seem to take the sun out of the universe, who take friendship from life, than which we have no better, no more pleasant gift of the gods.' Aristotle, too, our great authority, very elegantly says: 'No one possessing all else that is good would seek to live if he wanted friends. For those that are rich and those that are placed in positions of authority and power seem most of all to require friends. For what avails prosperity if the services of others is wanting, for these chiefly extend to friends, and find in them their chief enhancement?

sine amicis custodiri conservarique potest? Quo namque magis quispiam abundat, eo magis periculis subjacet: in paupertate, aliisque calamitatibus, unicum refugium amici putantur." Et ut paucis complectamur multa, amicitia ea est concordia, qua stante, parvae res crescunt, qua amota, res magnae dilabuntur. Videmus et animantium quibusdam 5 absque rationis usu, his praesertim quibus mansuetum miteque ingenium, equis, bobus, ovibus, reliquis quoque simili praeditis natura, suo more amicitiam inesse: aliis feroci, crudeli, inmansuetoque ingenio natura procreatis, quae in suum et in alienum genus saeviunt, perpetuam contentionem. Haec tametsi, ob ineptiam ad humanum usum, raro mac- 10 tata, aeris autem inclementia absumpta nunquam, exiguo tamen semper et pene eodem persistere numero: illa vero, quotidie et humana gula populata et saevientibus feris, coeli quoque injuriae semper obnoxia, abundare, in majoremque indies excrescere numerum. Indicium profecto amicitiam ad rerum omnium incrementa in vita summe neces- 15 sariam. Haec paucula de amicitia placuit referre, ut eam cunctis mortalibus, sed principibus maxime, complura commoda afferre, regna-

Or in what way without friendship can prosperity be permanently guarded and secured? For the more prosperous one is, the more is he subject to danger; whereas when poverty and other calamities overtake a man, friends are considered his only refuge.' And to sum up, friendship is that harmony by whose existence small affairs grow to greatness, by whose removal great affairs gradually suffer decay.

"We see, too, friendship of its own kind existing even in certain animals devoid of reason, especially those possessed of a tame and gentle spirit, such as horses, cattle, sheep and other creatures of like nature. On the other hand, we see that creatures born with a ferocious, cruel and untamed nature, which wreak their fury on their own and other species, live in continuous warfare. Yet these latter, though from being of no use to man, they are rarely slain, and though they are never swept away by the inclemency of the weather, yet continue to exist only in the same limited numbers; whereas the former, though daily sacrificed to the human appetite, preyed on by wild beasts, and ever exposed to the extremities of climate, abound in ever-increasing numbers. Here, surely, is a proof that friendship is in an eminent degree necessary for the advancement of all living creatures. These very few remarks on friendship I have deemed it right to make, in order to show that it brings to

que maximis incommodis levare, ostenderemus. Sed ad institum veniamus. Jacobus Tertius, illustris Scotorum rex, cujus nos quantulumcunque oratores, te regem Christianissimum, omnium mortalium illustrissimum principem, omni qua decet reverentia salvere jubet; tui
 5 amantissimus, tibi se totum praebebat; tuam celsitudinem observat, veneratur; nihil magis cupit, nihil sibi jucundius, delectabilius nihil, quam de tua Francorumque regni audire salute. In hoc spem omnem, in hoc suam salutem reponit. Ipsius praeclarissimi progenitores Scotorum reges, Francorum gentem sociam et amicam habere, haud parum
 10 ad suam gloriam atque splendorem attinere rati, cum Carolo, Francorum rege, illustrissimoque Romanorum imperatore, cui, ob res egregie gestas, Magno nomen est inditum, sanctissimum foedus, certis legibus, nihilo minus pro Francorum quam Scotorum commodo, percussere. Mansit
 15 ictum foedus sub Scotorum regibus in haec usque secula, a Carolo Magno in tuum usque imperium, firmum atque inviolatum: foedus, inquam, non modo diplomatibus, bullis, chartis, et sigillis (ut dicunt) sed utriusque populi, pro alterius salute, bellicis tumultibus multorum

all men, and chiefly to princes, many advantages, and delivers kingdoms from the greatest difficulties.

“ But let us return to the object of our mission. James the Third, illustrious King of the Scots, whose unworthy ambassadors we are, bids us greet you, with all due reverence, as the most Christian king and the prince whom of all others he regards as the most illustrious. Devoted to your cause, he puts himself entirely at your service. He honours and reveres your highness. His most earnest desire, his greatest pleasure and delight is to hear of the safety of your majesty, and of the kingdom of France. All his hopes, all his safety he considers bound up in this. His own illustrious ancestors, kings of the Scots, convinced that to have the French people their friends and allies contributed in no small degree to their glory and dignity, made on certain distinct terms, to the advantage no less of the French than of the Scots, with Charles, the French king, the illustrious Roman emperor, who for his success in war obtained the surname of Great, a carefully ratified treaty. The treaty thus made has been faithfully observed under the various Scottish kings, from the time of Charlemagne down to the present day and your majesty's reign. It is a treaty confirmed not only by deeds, documents, instruments and seals, but by much blood of both nations shed in times of war for each other's safety. How many of the warlike French perished by the treachery of the English at Alnwick, when, from love of the

sanguine effuso firmatum. Quot ex bellica Francorum gente, cum, Scotorum amore, Anvicum, Anglorum arcem, loci natura fortem, hominum ingenio fortiolem factam, expugnatam cepere, captam mira servavere arte, Anglorum periire insidiis? Periissent omnes proculdubio, si non Douglasius comes citius occurrisset. Contra, quot, quaeso, 5 Scotorum nobiles recenti clade, ne vetera connumerem, ad Vernolium, Cresciacum, et Blangium, pro Francorum salute et libertate, cum Anglis communibus hostibus decertantes fortiterque agentes occubuere? Cognosce idcirco, Lodovico, rex optime, quo animo Scoti in te tuamque hanc gentem semper fuere, qui, spretis Anglorum armis, marisque peri- 10 culis posthabitis, huc ad tuum hoc regnum accessere; cum inimica gente conseruere manus in exitium usque, ut socium et amicum populum periculo (cui proximus erat) omni atque hostili metu liberarent. Adeo sacra foederis jura semper coluere. Verum sancitum foedus, tot regibus per tot secula excultum et conservatum, uti inclytus princeps noster ac- 15 cepit, nixi sunt impuri quidam (quantum per eos fieri potuit) violare, sinistra partim insinuatione, partim commentis fictis, frivolis quoque

Scots, they had taken by storm that stronghold of the English, fortified as it was both by nature and art, and defended it with wonderful skill! Without doubt they would have perished to a man, had not the Earl of Douglas quickly come to their aid. On the other hand, not to enumerate ancient instances, how many Scottish nobles, I ask, in the recent carnage at Verneuil, Crescy and Blanche-Taque, fell fighting bravely for the safety and liberty of France, with their common enemies the English!

“Recognise, then, Louis, most excellent prince, what the feelings of the Scots have ever been towards you and your people, seeing that, disregarding the English arms and the perils of the deep, they have come to this realm of yours. They have fought even to death with their ancient enemies, in order to deliver from all danger (to which they were very nigh) and from fear of their enemies, ancient allies and friends. So sacred has been their observance of the treaties between them. This sacred league, cherished and maintained by so many kings for so many ages, certain vile men, as our illustrious prince has heard, have endeavoured, so far as in them lay, to destroy partly by wicked insinuations, partly by fabricated falsehoods, and partly even by devising wretched excuses for breaking the treaty. Their object has been, by creating a quarrel between close allies and friends, to bring perpetual and fatal disaster on both nations, and advantage and delight

occasionibus adinventis, unde inter socios et amicos adeo populos dis-
sidio pararent damnum utrisque perpetuum atque perniciosum, com-
munibus vero hostibus commodum et delectamentum. Aegre fert quae
feruntur, et ut suos primorumque sui regni animos in hac re dignoscas,
5 quantumque Francorum salus omnibus sit curae, hunc reverendum
patrem, Dunkeldensem episcopum, inclytum hunc Buquhaniae comitem,
suum avunculum, consultum hunc jurisperitum, sui regni (ut nostris
utar vocabulis) justitiarium, et me, tanta legatione indignum, ad tuam
legavit celsitudinem, qui te certum faceremus, si quid in hac re (quod
10 veteri amicitiae dissonat) tibi suo nomine relatum fuerit, injussu suo
relatum; foedus, si in aliquo labefactatum sit, repararemus, novis si
opus fuerit firmaremus legibus, omnem vel mali suspicionem in hac re
tolleremus; adversum hostes quos jamjam hoc tuum regnum invasuros
audierat, tibi sponderemus suppetias; sese quoque in tuos hostes
15 sumpturum arma, atque delecta cum militum manu, modo id concupi-
veris, in tuum venturum auxilium. Is animus nostro regi in te tuum-
que regnum (Christianissime princeps) hoc desiderium: nihil utile sibi

to their common enemies. These calumnies sorely grieve our Scottish king, and that you may clearly know what are his feelings in this matter, and those of the leading men of his kingdom, as well as how dear to all Scotsmen is the safety of France, he has sent as ambassadors to your royal highness this reverend father, the famous Bishop of Dunkeld, this Earl of Buchan, his uncle, this learned lawyer, the justiciar (if I may use our native term) of his kingdom, and lastly myself, a man unworthy of such a high honour. Our instructions were to assure you that if any statement in his name has reached you, of a nature inconsistent with the ancient league, it has not his authority. We were to repair the foundations of the treaty, if in any way they had become weakened, strengthen it if need be by new agreements, and remove all suspicions even of evil. We were to promise you support against your enemies, who, he had heard, were at any moment likely to invade your kingdom. Our king himself will take up arms against them, and, if you only wish it, will come to your aid with a chosen band of soldiers.

“Such, most Christian prince, are the feelings of our king to you and your kingdom, such his desires. He deems nothing expedient, nothing delightful, nothing honourable, which is not beneficial to the French nation. For he thinks that without the happiness of the French he will not be happy. To have so

putat, delectabile nihil, nihil honestum, quod Francorum reipublicae inutile; sine enim Francorum felicitate sese fore censet infelicem. Tantum regem amicum habere gaudet, gloriatur; te, inquam, Francorum rex invictissime, qui inter mortales principes solus liquore sacraris caelesti, solus, Dei sine controversia dono peculiari, branchum, foedum 5 atque perniciosum morbum solo manus curas attactu, solus uteris liliis caelesti munere insigni. Oramus propterea, precamur, obsecramus, parem principi nostro redde animi benevolentiam. Pene adhuc puer montanos, gentem ferocem, intestina semper gaudentem seditione, domuit; totum regnum tranquilla stabilivit pace; nusquam imminent 10 pericula, nusquam hostium timor. Adesse jam novit tempus quando tibi gratum et amicum sese potest praestare. Amicitiam sanctaque foedera colito, contestatis caeli numinibus inita, tot utriusque populi nobilium sanguine comprobata. Amato amicum populum tibi fidisimum, ut mutua permaneat semper inter eos, atque inter reges, grata 15 benevolentia. Eo namque pacto perpetua prosperitate gaudebis, Francorum custodies imperium, conservabis, tueberis, securus et

powerful a king as his friend is his joy and boast, even that most redoubtable King of France who alone of all mortal princes are consecrated with the heavenly ointment, who alone, by what is beyond controversy the peculiar gift of God, can cure by the mere touch of your hand, scrofula, that foul and deadly disease, and who alone bear as your arms the lilies, the gift of heaven. We therefore beg, we pray, we beseech you, reciprocate our king's good wishes. While still a mere boy, he subdued the Highlanders, a fierce race, ever delighting in intestine feuds and sedition; he gave the whole country a well-established peace; no dangers threaten it, no fear of enemies. He now knows that the time is come when he is able to show himself your grateful friend. Cherish, then, an alliance and sacred treaties attested before God, and ratified by the blood of so many gallant men of both nations. Love a people that loves you, and is most faithful to you, that there may ever remain between the two nations and their kings good-will and pleasant relations. For, by so doing, you will enjoy unbroken prosperity, you will guard, preserve and maintain the empire of France free from anxiety and delivered from all fear of your enemies. The other requests of our king you will hear when you list from these great nobles and orators, to whom he has entrusted his more secret counsels."

omnino hostili metu levatus. Caetera nostri principis postulata his ex magnificis viris et oratoribus, quibus secretiora credidit consilia, ubi libuerit, accipies.

Haec ubi perorata, rex oratores familiaris complexus, ubi multa
 5 super carissimi sui fratris Jacobi Tertii (sic namque eum appellitabat)
 Scotorumque regni salute rogasset cognovissetque, eis referentibus,
 Jacobum incolumen, regnum ei feliciter stabilitum, gavisus plurimum
 atque gratulatus, concionem solvit. Ipsos oratores, in regiam inductos,
 affectosque vario honoris genere, regalibus admovit conviviis. Postridie
 10 Francorum patrum publico decreto, legatis ex sententia responsum:
 magnis inde regia pro dignitate donati muneribus dimissi a Lodovico,
 in patriam aliquot post menses sunt reversi. Defunctus hoc pacto
 legatione, Wilhelmus, ob res feliciter gestas, regi carior factus, haud
 multo post tempore Rossensis, ipse recusans, declaratur episcopus.
 15 Cumque ab amicis increparetur quod episcopalem recusasset dignitatem.
 Non (inquit) Rossiae sedes nobis futura, sed ubi Dei genetrix patrona
 deave tutelar; ad id quod puer per quietem viderat alludens. Ad-

When the bishop had ended his speech, the king gave the embassy a hearty greeting, and, after asking about the health of his dearest brother, James the Third (for so he called him), when he learned from their replies that James was well, and his government happily established, he expressed his joy and offered his congratulations, and then brought the audience to an end. He invited the ambassadors to his palace, bestowed various marks of honour on them, and gave them a royal banquet. On the following day, by a public decree of the council, the ambassadors received an answer entirely to their mind. Then, having received gifts commensurate with the king's magnificence, they obtained permission from Louis to depart, and, after several months' absence, returned to their native land. Having thus discharged successfully the embassy entrusted to him, William more than ever endeared himself to the king.

Accordingly, not long after, he was offered, but declined, the Bishopric of Ross. His friends remonstrated with him for declining the Episcopal rank: but he said, "Ross is not to be my see, but where the Mother of God is the patron or guardian saint". He referred to the vision which he had seen in his boyhood. Afterwards he was admitted a member of the king's privy council. So much had he gained the king's confidence, that all his majesty's

hibitus est exinde regis secretioribus consiliis. creditumque ei adeo ut ejus auspiciis atque sententia pene omnia regni magis ardua negotia tractarentur. Cumque his rebus redderetur familiarior regi, suasit libidine abstinere et avaritia, quibus nulla capitalior pestis regibus data; raptorum grassantium per agros depopulatorumque arceret vim (his 5 enim tum bellici tumultus reliquiis regio exundabat, maximo omnium incommodo); satis ad regium splendorem conducere quod Margaritam, castissimam foeminam, regibus progeneratam, foecundam prole (tres enim filios ex ea suscepit) rex pro genialis thori consorte haberet. Barones vero (sic primi nominis auratos vocamus equites) fortunis opulentos, qui 10 domi et militiae reipublicae negotiis possent suffragari, proinde plebeios omni ab injuria tutaretur, pius in deum viveret, clementiae semper memor, qua nullus magis regi convenit affectus. Movere regi animum frequentes Wilhelmi et tempestivae adhortationes ad meliora, ut deinde majori quam anteacto tempore studuerit pietati, Deum et sanctos ita 15 veneratus, ut quoties Christi Deiparaeve virginis effigiem in templo, in foro, in plateis, dum aliquo proficisceretur, fuisset conspicatus, nudo

most important affairs were carried out under the bishop's direction and as he suggested. As he was thus admitted to greater familiarity with the king, he advised him to abandon his licentious and rapacious habits, for these were the vices most fatal to kings. He exhorted him to restrain the violence of the caterans, who wasted and overran the country; for, to the great disadvantage of all, it was full of such disorders, a legacy from former troubled times. He asked him to remember that his kingly splendour was sufficiently maintained by his having as his consort, Margaret, a lady of the chastest life, of royal lineage, and the mother of his three sons. Let the barons (that is our name for knights of the highest rank), being men of substance, support the interests of the state in peace and war, while he equally protected the commons from all wrong, and lived a life of piety and exercised mercy, than which no other virtue was more suited to a king.

William's frequent and seasonable admonitions had such an effect on the king, that he devoted himself more than formerly to a life of piety, and so revered God and the saints, that as oft as he in a church, market-place, or when he was going anywhere, in the streets, saw an image of Christ or of the Virgin Mother of God, he bared his head, and, on bended knee, with tears, prayed for his own and his kingdom's welfare. He bestowed large sums on

capite cum lachrymis plerumque pro sua suique regni salute preces
 supplex effunderet ; multa tribueret in pauperum usum et Christi sacer-
 dotum, neque aliquod templum, sacellumve celebre suo in regno no-
 verat, quod non aliquo regio dono suae pietatis insigni fuerat decoratum.
 5 Sub id tempus episcopus Imolensis, summi pontificis legatus, ad Jaco-
 bum regem venit erogandorum complurium privilegiorum nobilibus et
 popularibus (ut fit) magna cum potestate. Hunc rex sua pro dignitate
 acceptum regalibus donis ornavit, et secum duxit quocunque perrexit,
 peregrinis confabulationibus delectatus. Evenit ut rex Lestauream
 10 religionis causa petens, nobilem quendam caedis crimine damnatum
 obviam haberet euntem ad supplicium, qui, conspecto principe, ad ejus
 pedes provolutus, tensis in eum manibus quantum patiebantur vincula,
 multis lachrymis abs se supplicium deprecabatur, obsecrans memor
 esset clementiae in qua sontes in manifesto etiam crimine ante sup-
 15 plicium, imo in ipso supplicio, non possent non aliquid sperare, ne ob
 involuntariam caedem tam foedum populo praeberetur spectaculum.
 Tum rex (ut ingenio facili erat ad ignoscendum) ad legatum conversus,

the poor and on Christ's ministers, and there was no church nor famous
 shrine, which he knew in his kingdom, which was not honoured by some
 royal gift in proof of his devotion.

About this time, the Bishop of Imola, the Pope's legate, came, as is
 usual, with great splendour to King James for the purpose of bestowing
 several privileges on the nobles and commons. The king gave the legate
 a welcome equal to his rank, and presented him with royal gifts. He
 took him with him wherever he went, finding pleasure in conversation
 with strangers. It happened that the king was going on pilgrimage to
 Restalrig (?), when he met a certain nobleman who had been condemned
 for murder going to execution. The unfortunate man, on seeing his sove-
 reign, threw himself at his feet, and, stretching out his hands as well as
 his bonds allowed, with tears in his eyes besought the king to remit his
 punishment. He entreated him to remember the claims of mercy which,
 before execution, or even when the last penalty was about to be inflicted,
 forbade even those manifestly guilty to despair, if the crime for which they
 were perishing had been involuntarily committed. The public should be
 spared so painful a spectacle. Then the king, being naturally ready to
 pardon, turned to the legate, who, as it appeared, he wished should have

quem (ut videbatur) ea in re veniae voluit auctorem, Quid mihi (inquit) suades? Fiat (inquit legatus) justitia. Tum rex ad Wilhelmum, quem vultu jam concidisse perspexerat, et ob hoc legati responsum parum probasse, Haecine (inquit) est Itolorum sacerdotum misericordia? longe aliter mihi suadere consueveras: adversusque legati immanitatem de- 5 testatus, haud immemor quantum clementia reges deceat, Fiat, inquires, misericordia, sontem crimine absolvit, simul ostendens et principes oportere esse clementes, et impium eis misericordiam dissuadere. Augebatur indies continuata regis erga Wilhelmum benevolentia, adeo ut, quoties in regno magnum aliquid agendum erat, unus eligebatur qui 10 praeesset: tanta erat in homine morum decencia, tanta dexteritas ingenii.

Jacta erant tum seminaria futuri belli, periculosi admodum, inter Eduardum Anglorum regem et Jacobum Tertium. Huic vulneri apparenti tam saevo objicitur Wilhelmus; qui missus legatus ad Eduardum, mandata regia sic exposuit oratione gravi et eleganti, ut duorum 15 principum animi hac una legatione, opera Wilhelmi, ita in unam sententiam coierint, ut inter eos perpetua pax (uti videbatur) fuisset

the credit of suggesting pardon for the criminal, and said: "What do you advise?" The legate replied: "Let justice be carried out". Then the king, addressing William, whose countenance he observed had fallen at the legate's remark, and who was far from approving the answer given, said: "Is this the compassion of Italian churchmen? you used to give me far different advice". And protesting against the legate's ruthless sentence, mindful, too, of the clemency which befits kings, he said: "Let mercy prevail". So he discharges the criminal. By this decision he showed both that kings should be merciful and that it was wicked to advise them not to be so. The king's kindness for William continued to increase from day to day, so much so that whenever any important business had to be conducted in the kingdom, he and none but he was chosen to take the chief part in it; so winning were his manners, so conspicuous his shrewdness.

At this time were sown the seeds of the very dangerous war which afterwards arose between Edward, King of England, and James the Third. William is chosen to staunch this, as it manifestly appeared to be, serious wound. Sent as ambassador to Edward, he laid before him the instructions he had received from King James in a speech of such weight and elegance that, by this single embassy and the efforts of Bishop William, the views of

firmata, nisi intestino bello inter Alexandrum Albaniae ducem et regem eo temporis suborto, fugientem Alexandrum Eduardus hospitaliter recepisset, juvissetque copiis et impensis contra fratrem. Quamobrem haud multo post tempore inter populos indictum est bellum. Formidare
 5 coeperat noster princeps non tam Anglorum vim quam suorum, quod ducis Alexandri partibus primorum nonnulli plus aequo favere videbantur. Post varia rerum discrimina, ad apparens periculum effugendum, ut huic bello finis imponeretur, Wilhelmus omnium consensu objectatur. Functus est ergo secunda legatione ad Eduardum pro pace
 10 regnorum, pro ducis Alexandri reconciliatione: ad quem secundo cum venisset, benigne auditus, res ex desiderio composuit; sicque magnis muneribus donatus, et ducem reconciliavit regi, et omnia pacis plena effecit. Quod ob meritum, primo suo adventu ad regem, Aberdonensis episcopus est designatus; et deinde aliquot post annos magnus vocatus
 15 cancellarius. Incidit in hoc tempus, vel non multo post, execrandum bellum inter regem ejusque primogenitum Jacobum, qui postea Quartus est appellatus, quod cum pacare nequiret, licet nihil reliquerit intentatum

the two princes were brought into such harmony that to all appearance unbroken peace would have been secured, had not civil war broken out at that time between Alexander, Duke of Albany, and King James, and had not Edward given a hospitable reception to Albany, who had sought refuge at his court, and aided him with men and money against his brother. The result was that, not long after, war was declared between the two peoples. Our king had begun to be more afraid of his own subjects than of the might of England, as not a few of the Scottish nobles seemed unreasonably to favour the cause of Alexander.

After affairs had assumed a critical shape, in order to avoid the manifest danger and bring the war to an end, William is by general consent put forward. He therefore undertook this second embassy to Edward in the interests of the peace of both realms and in order to reconcile Duke Albany to his brother. On the occasion of this second visit he obtained a kind hearing and settled affairs as he wished; for he both reconciled the duke to the king and obtained a general peace. The king also loaded him with presents. For these services he was immediately on his return nominated to the See of Aberdeen, and a few years after was appointed High Chancellor. About this time, or a little after, broke out the unnatural war between the king and his eldest son James, who was afterwards called James the Fourth. Though the bishop failed to bring about peace, he yet left nothing untried

quod in pace conficienda ad virum bonum atque prudentem attinere diceres, regis partibus ad belli exitum usque adhaesit. Finito infeliciter satis hoc bello, Aberdoniam revisit: clerum melioribus institutis format: divina nonnullos annos paulum neglecta, temporis iniquitate, restituit. Prisco atque patrum more cantu ubilibet celebrare jubet. 5 Ad sacra rite exequenda in basilica Aberdonensi, creat designatorem Joannem Malisonum, musica disciplina eruditum, moribus probatum, penes quem (quos scribi et concinnari fecerat) libri forent rituales. Huic viro debent Aberdonenses, musicam praesertim edocti, quam parenti filii caritatem: quicquid illic musices, quicquid exactae in Dei 10 ecclesia boreali jubilationis, hujus viro justissime debetur operae; rarus enim conspicitur Aberdoniae cantandi artem excellenter doctus, qui eo non fuerit usus praeceptore. Multa alia jam tunc Wilhelmus laude digna acturus erat, sed ad curiam revocatus, ac Jacobo Quarto designatus consiliarius, benevolentia regi acceptus, veneratione habitus quali 15 ante a patre, inceptum in opportunius tempus distulit. Restabant reliquiae quaedam veteris discordiae inter regni primores, quae nisi

that one would have said was characteristic of the efforts of a good and wise man in the cause of peace. He adhered to the king's cause to the end of the war.

When the war was brought to a miserable enough close, he revisited Aberdeen. There he reformed the clergy and restored the worship which, owing to the evil times, had for some years been somewhat neglected. He ordered the chanting everywhere to be done in the ancient style. For the due performance of the sacred rites in the church of Aberdeen he appointed John Malison master of ceremonies, a man deeply skilled in music and of approved moral character, and gave him charge of the books on ritual which he had caused to be composed and arranged in methodical manner. To this man the Aberdonians, especially those of them that are trained in music, owe the affection which is expected from a child to his parent. Whatever musical skill is possessed there, whatever perfection in antiphonic chanting the northern church possesses, must be justly ascribed to this man's efforts. It is a rare thing to see in Aberdeen a skilled singer who has not enjoyed the benefit of his instructions. But he deferred to a more convenient season many other laudable improvements which he contemplated, for he was now recalled to the court and appointed privy councillor to James the Fourth, being as kindly received by the king and with as much respect as he had formerly enjoyed from his royal father. But the enmity between the nobles

sopirentur, majoris dissidii incendium videbantur facturæ. Has omnes Wilhelmus (magno labore) submovit penitus atque extinxit, amotis intestinis simultatibus simul atque seditionum seminariis.

Rex Jacobus, quum nec domi nec foris hostem haberet, ad ea quæ
 5 ad publici commodi utilitatem et decus spectabant, Wilhelmi præcipue
 suasu, adjecit animum. Judicandi rationem aliquot annos, temporis
 iniquitate, omissam (justitiarum iter vocant) restituit, ut raptores, spolia-
 tores, homicidiae, stupratores matronarum virginumve, agrorum de-
 populatores, caeterique perturbatores populi et publicæ quietis, judicum
 10 auctoritate, qui ob hoc ejus jussu regnum lustrabant, dignis suppliciis
 afficerentur. Denique ubi omnia pacata videbantur, factionibus aut
 cohibitis aut penitus semotis, facto senatu parliamento Edinburgi,
 communi omnium sensu legatio decreta ad Maximilianum Caesarem,
 quæ ejus filiam Margaritam deposceret. Cupiebat vehementer adoles-
 15 cens rex virginem eam uxorem, auctum iri existimans regiam gloriam,
 si Caesarei sanguinis ornamento honestaretur. In consultationem de-

still continued to smoulder. Nay, it seemed likely to burst into a general conflagration unless it were at once extinguished. Bishop William completely removed, but with great efforts, all these causes of strife, destroying at once the feuds and the seeds of discontent.

King James, having now no domestic nor foreign foe, by the advice mainly of the bishop, turned his attention to measures which had for their object the welfare and honour of the state. The exercise of justice, which, owing to the evil times, had for several years fallen into neglect, he restored by the institution of itinerant courts (justice eyres as they are called). The result was that all plunderers, robbers, murderers, seducers of married and single women, harriers of crops and other disturbers of the people and of public quiet were by the authority of judges, who for that purpose traversed the country from end to end, visited with condign punishment. At last, when universal order seemed restored, the different factions being either held in check or completely crushed, a parliament was summoned to Edinburgh, which unanimously passed a resolution that an embassy should be sent to Maximilian the Emperor to ask his daughter Margaret in marriage for King James. The young prince greatly desired this marriage, thinking that his dignity would be increased by an alliance with the blood of the Caesars. The question arose who was most suitable to be sent on so important an embassy. Every vote was given in favour of Bishop William.

ducitur, quem potissimum judicarent mittendum legatum. Suffragia omnia in Wilhelmum recidunt. Profectus ergo Wilhelmus, simul atque alii quidam ex regni majoribus (quibus cum Wilhelmo negotium erat commissum) ad Maximilianum imperatorem, rem perfecisset (quanquam ardua erat atque difficilis) ni pater virginem Margaritam Hispaniarum 5 principi prius desponsasset. Et ne nihil egisse videretur, longam litem inter Colonienses nostrosque prudenti consilio atque opera ita diremit, ut veteris discordiae ne vestigium quidem superfuerit. Sub id tempus Eduardus, olim illustris Anglorum regis Eduardi filius (ut ferebatur) in Scotiam e Flandria multis copiis trajecit, terrestri inde itinere, Jacobo 10 suppetias ferente, Angliam petiturus, ad paternum regnum ab Henrico (is tum Anglorum rem tenebat) repetendum. Jacobus non prius adventantem recepit in regnum quam Henricus Scotorum faciales, publico consilio, ablatas res atque injuriarum reparationem ex foedere repositas, plane fuerat aspernatus. Id belli inter populos posterius gesti 15 causa extiterat. Henricus bellum jam tunc necessarium sentiens, ut

Accordingly he set out, accompanied by several of the leading nobles, who were commissioned to second his efforts, and he would have brought the business, difficult though it was, to a successful termination had not Maximilian already betrothed his daughter Margaret to the Prince of Spain. However, not to seem to have accomplished nothing by his embassy, he brought to so satisfactory a conclusion, by his wise counsels and efforts, a quarrel of long standing between the people of Cologne and his countrymen, that not even the slightest trace of enmity remained.

About the same time Edward, the son of the late renowned Edward, King of England (so he was regarded), passed from Flanders into Scotland with a large body of troops. Thence, having received reinforcements from King James, he advanced by land into England in order to wrest his ancestral domains from Henry who then held the crown. James did not admit the stranger into his kingdom until Henry had treated with manifest scorn the Scottish heralds, who, in the name of their country, and relying on existing treaties, demanded restitution of stolen property and satisfaction for injuries done. His refusal led to the war which ensued. Henry, seeing that war was inevitable, with his usual sagacity, sent sixty war-ships and forty transports to the Firth of Forth, with a large force of soldiers and a strong train of artillery. These vessels he intended to cruise along the enemy's coasts, so that the Scots, having their attention directed to prevent their landing, might find it difficult to invade

providenti semper erat ingenio, sexaginta celoces et quadraginta onerarias naves, multo milite omnique bellico apparatu, in Fortheum (aestuario nomen est) mittit, quae Scotorum oras lustrarent, ut Scoti, Anglicarum copiarum exponendarum prohibitioni intenti, coacto exercitu in
 5 Angliam proficisci facile non possent: ipse Londini cum regni majoribus se continuit, periculosum censens bellum potius prudentia quam armis gerendum, haudque ignorans quo animo Anglorum complures essent in Eduardum, quam novarum rerum appetentes, quam facilibus ingeniis ad motum. Huic bello, dubii (ut videbatur) exitus, posteaquam
 10 uterque populus multa incommoda, et terrestribus et maritimis pugnibus fuerat expertus, ut finem imponerent, reparandarum injuriarum modum simul et pacis condiciones dicerent, nonnulli arbitri delecti ex Anglis, nonnulli ex nostris, quorum praecipuus Wilhelmus. Hi, Melrosiae concione facta, ubi varie consultatum fuerat, variatumque plurimum
 15 sententiis, videbaturque res infecta relinquenda, ad Wilhelmum itum, hunc respiciunt universi, eum unum dicunt, qui litem posset componere, et utramque gentem alteri efficere concordem; et mox, ut liberalem

England with the army which they had brought together for that purpose. Henry himself remained at London with the notables of his kingdom, thinking that a war of so serious a nature was to be conducted more successfully by prudent strategy than by actual fighting. Nor was he ignorant of the fact that many Englishmen favoured the cause of Edward, were eager for a change of ruler, and ready to take advantage of any disturbance. In order to bring this war to an end, whose issue, now that both combatants had experienced losses both by sea and land, had become doubtful, several arbitrators were chosen on both sides. These, it was hoped, might discover some means of settling grievances and fixing conditions of peace. Of the Scots delegates Bishop William was the chief. The representatives of the two nations met at Melrose. There, after long consultation and after much diversity of opinion had been expressed, so much so that it seemed as if a compromise were impossible, and that it were hopeless to think that the object of their meeting could be attained, recourse was had to Bishop William. All eyes are turned on him. All agree that he, and he alone, can settle the present difficulty and bring the two nations into harmony.

Nay, more, when the contending parties saw the bishop's conciliatory attitude, and how he, at the same time, employed exhortation, warning and entreaty, in order to reconcile their views, they were content to forego all their

hominis vultum conspexere, hortantis, monentis, precantis, omnem deposuere pertinaciam, rem in ejus detulere arbitrium. Facta inde ejus opera pace certis legibus inter populos, Jacobus, Wilhelmi consilio, primum insulanorum montanorumque motus compescuit (solet haec 5 gens, nisi regia cohibeatur auctoritate, semper intestina seditione laborare) deinde ad politiam urbanos civilesque mores monitis et exemplis omnes incitavit. Ampla aedificavit palatia Stryvilingi, Edinburgi, Falcolandiae, ornavitque ea multa et pretiosa supellectili. Multi, regis exemplum secuti, sese in ejus mores formarunt. Populares a magnatum tutabatur injuria; magnates, partim clementia et liberalitate, 10 partim poenarum metu et auctoritate, concordi pace continuit. Ergo quod pax regno reddita, insulani domiti, magnates effecti concordēs, undequaque plebei injuriarum metu levati, Wilhelmi magna ex parte fuit opus, Wilhelmoque tribuendum, qui nec publicus nec privatus sibi vixit unquam, sed patriae publicoque commodo, non maris non terrae 15 pericula exhorrens, non corporis parcens imbecillitati, non aetati; illud enim ei fuit peculiare ut gerendis rebus industria studium, et studio

preconceived ideas and leave him to be sole arbiter of the questions at issue. By his efforts peace on definite terms was concluded between the two nations. Thereafter King James, by the advice of the bishop, repressed the disturbances among the Islanders and Highlanders, who, but for the restraint of the royal authority, are wont to be torn by constant feuds. Then, by exhortation and example, he tried to produce in all his subjects refined manners and culture. He built stately palaces at Stirling, Edinburgh and Falkland, and provided them with much rich furniture. Many, following his example, imitated his tastes in these respects. The commons were protected from the oppressions of the nobles. The nobles, on the other hand, he kept at peace with each other partly by clemency and generosity, partly by fear of punishment and by his personal influence. Thus the restoration of peace to the kingdom, the subjection of the Islanders, the reconciliation of the nobles to each other, the deliverance of the commons from all fear of outrage, were all largely the work of our prelate, and must be ascribed to his efforts; for he neither in a public nor in a private capacity ever lived for himself, but for his country and its welfare, fearing no dangers of sea or land, and excusing himself neither on the plea of feeble health nor of advancing years.

It was his special characteristic that in all he did his zeal surpassed his industry and his industry his zeal; for what he did last seemed ever done with

industriam superaret, quippe qui quae posterius egerat semper visus est egisse diligentius. Tanta propterea auctoritatis apud Jacobum Quartum (uti est significatum) ut quoties illi quicquid agendum cum suis, quoties cum externis, quoties aut foedus feriendum cum regibus, aut
 5 pax ineunda cum provinciis et civitatibus, semper haec Wilhelmo erant commissa; nihil gessit, nihil in consultationem deduxit Jacobus Quartus, quod non Wilhelmi consilio gestum fuerat et deliberatum. Carus idcirco et venerabilis plebeiis Wilhelmus, carus magnatibus, omnibusque gratus. Neque haec diu continuata cum omnibus gratia, rei cuiquam praeter-
 10 quam admirandae virtuti jure tribuenda. Mendicatus enim favor unius hominis improbitati junctus esse potest; constans vero et perseverans benevolentia cum multis (qualis erat Wilhelmi) nec paratur sine excellenti virtute, nec parta conservatur. Mox, ut omnia erant tranquilla, sedatis bellis et intestinis et exteris, Wilhelmus ad patriae ornamentum
 15 est conversus. Scotorum enim regnum in tres partes scinditur: harum septentrionariam, ut commodum patriae afferret atque decus, sumpsit decorandam; Aberdoniae studiorum bonorum gymnasium condidit

greatest care. Such, therefore, was his influence with James the Fourth (as has been shown) that whenever he had any transaction with his subjects or with foreign princes, whenever a treaty had to be made with kings, or an alliance formed with provinces and states, our prelate was entrusted with these commissions. James took no step in any matter, discussed no question which had not been previously submitted to the bishop's judgment. Bishop William was thus beloved and venerated by the commons, dear to the nobles and a favourite with all. Nor is this long-continued and universal popularity justly to be ascribed to anything except his admirable virtues. For the good-will of an individual gained by sycophancy may be joined to wickedness; but the continuous and enduring esteem of many, such as William possessed, is gained and preserved only by pre-eminent virtues.

By-and-by, when universal tranquillity was restored, intestine disturbances being crushed and foreign wars prevented, he devoted his energies to the honour of his country. Scotland is divided into three parts. Actuated by a desire to promote the interests and glory of his native land, he undertook the advancement of the northern parts of the country. He founded in Aberdeen a University where men learned in all the arts might act as professors. Already in the other parts of Scotland Universities had been

vocant, amoenissimo civitatis loco situm, multis viris probis atque literatis qui ex eo prodire insigne; alterum Sancti Salvatoris, venerabili templo pulchrum, amplisque et spectabilibus aedibus ad studiorum usum. Hoc Jacobus Kennedus, Sancti Andreae olim antistes, de literis
 5 literarumque excultoribus optime meritis, condidit, amplisque donavit praediis et redditibus ad legentium et auditorum sumptus; multis item vasis ad usum in sacris, calicibus, urceis, phialis, pateris, pelvibus, cantharis ad lavacrum, candelabris, Salvatoris effigie duos prope cubitos longa, thuribulis, acerris, crucibus, aliis quoque vasis ex argento auro-
 10 que fabrefactis, sacerdotum stolis, cappis, Dalmaticis, tunicis, casulis (ut dicunt) ex auro argentoque textili, villosa bysso, palmata, undulata, campanis tintinnabulisve multis dulce sonantibus ut harmoniam plane facere videantur, aulaeis byssinis, tapetibus, ad templi publicarum quoque aedium ornatum: et, ut rem tantam in arctum conferamus, nihil
 15 intus nihil extra quod magnum sumptum et apparatus, conditoris pro dignitate, animi quoque magnificentiam, non ostendat. Addidit tertium collegium Joannes Hepburnus, adhuc superstes, celebratissimae abbatiae

second is the College of St. Salvator, whose chief ornaments are its venerable church and its spacious and handsome buildings for the use of the students. It was founded by James Kennedy, a former Bishop of St. Andrews, a generous patron of literature and its students. He endowed it with ample estates and revenues for the maintenance alike of professors and students. He presented it also with many vessels for sacred purposes: chalices, reliquaries, altar-cruets, finger-basins, baptismal and holy water fonts, candlesticks, a crucifix nearly two cubits long, thuribles and boats for incense, crosses and many other vessels of silver and gold. His gifts included also stoles for the priests, copes, Dalmatics, tunics, chasubles, all of cloth of gold or silver of raised linen (silk?) and embroidered with a palm-leaf or watered pattern. He gave also many bells, great and small, sweetly sounding together, linen, curtains, and carpets for the adornment of the church for public service. In short, there is nothing within nor without that does not exhibit great expense and preparation worthy of the founder's lofty position as well as his munificent spirit.

A third college was added by John Hepburn, still left to us, Prior and Director of the famous Abbey of St. Andrew, which has now many professors and students in the various branches of learning. He, after providing, with the

generalis auctor ac institutor, qui ejus fundamenta jacerem, primusque
 in ea liberales profiterer artes, me (licet minus aptum ad tantum munus
 exequendum) delegit, muneribus et pollicitationibus ad se allexit, qui
 tum Parisiis in religioso et venerabili Collegio Montisacuti philosophiam
 5 utcunque enarrabam, ubi Joannes Standonc, virtutum omnium exemplar,
 praecipuum egit magistratum, bonis valens exemplis ad homines probatis
 moribus et disciplinis imbuendos, quantum reliqui sua aetate Parisienses
 praeceptis: hunc virum glorianur plerique sese vidisse. Multi tum eo
 10 in collegio erant viri exquisita eruditione, quorum praecipui Petrus Syrus,
 Joannes Gasserus; extant viri doctissimi in decreta patrum com-
 mentarii; Erasmus Roterodamus, nostrae aetatis splendor et orna-
 mentum; nullus pene locus est in Europa adeo inaccessus, ubi non ejus
 viri decora: ex nostris contribulibus, Patricius Panetarius, non tam ob
 15 doctrinam quam prudentiam laudatus undequaque, postea Jacobo Quarto
 consiliarius atque a secretis designatus; Gualterus Ogilvius, singulari
 exundans eloquentia, adeo ut hominem verborum copia, sermonis venus-
 tate, ubertate sententiarum, non modo delectare, sed (ut ita dicam) las-
 civire et luxuriare diceres; Georgius Dundas, Graecas atque Latinas

He induced me by gifts and promises to leave the sacred and venerable
 College of Montague in Paris, where I was then as best I could reading
 lectures in philosophy. Of that institution John Standonc was principal,
 a pattern of every virtue, one who by example availed as much to inspire
 men with excellent virtues and learning as the rest of the Parisians of his
 age did by theories. To have seen this man is the proud boast of many.

At that time there were in that college many men of refined scholarship,
 of whom the chief were Peter Syrus, a divine, Peter Roland, my preceptor in
 dialectics, John Gasser (this learned man's Commentaries on the Decretals of
 the Fathers is extant), Erasmus of Rotterdam, the glory and ornament of our
 age. There is no spot in Europe so inaccessible that his praises are not there
 found. Of our own countrymen there were there Patrick Panther, everywhere
 praised not so much for his learning as his sagacity, and afterwards a member
 of James the Fourth's privy council, and his private secretary; Walter Ogilvie,
 possessed of such a flood of oratorical power, that one would have said that he
 not only delighted, but (so to speak) even revelled and luxuriated in copiousness
 of diction, elegance of speech and wealth of wisdom; George Dundas, deeply
 learned in Greek and Latin literature, who afterwards, outdistancing all rivals,

litteras apprime doctus, equitum Hierosolymitanorum intra Scotorum regnum magistratum multo sudore (superatis aemulis) postea adeptus; Joannes Major, theologus eruditissimus, cujus scripta, haud aliter quam illuminatissimae faces, magnum Christianae religioni attulere fulgorem. Hos viros venerabor, excolam, horum doctrinam mirabor: hoc mihi 5 solum relictum, hoc solum obtinui, qui, ignarus, et omnis pene disciplinae expers, dolore conficior, quod tot doctos praeceptores de me optime meritos, simul atque Parisiensem scholam, disciplinarum meliorum omnium parentem, adolescens vix primis literarum rudimentis imbutus reliquerim, accitus ad Wilhelmum (veluti haud multo ante sig- 10 nificavimus) ut adolescentes literarum amantes (mea pro exiguitate) bonis artibus instituerem. Venientem canonici benevolo affectu excepere. Fuere nonnulli horum doctrina insigni: David Guthraeus, Caesarei atque pontificii juris professor; Jacobus Ogilvius, theologus doctor, olim, ob spectatam doctrinam atque virtutem, Sancti Andreae 15 archiepiscopus in sacra Basiliensi generali synodo designatus; hi natalibus et familiae nobilitate clarissimi, animi dotibus supra communem hominum facultatem excellentes, eloquentia, qua plurimum potuerunt, profitendo, concionando, dicendo causas, audientium animos in sui

by great efforts, obtained the position of Master of the Knights (of St. John) of Jerusalem within the realms of Scotland; John Major, the profound theologian, whose writings, like brightest torches, have shed a glorious light on the Christian religion. These men I shall reverence and worship while I admire their learning. This is all that is left for me to do, all that I have retained, ignorant as I am and all but devoid of learning, while I am filled with regret at having left, while yet a young man and hardly supplied with the rudiments of learning, so many learned teachers who have laid me under a debt of obligation, as well as the whole University of Paris, the parent of every liberal art.

I quitted these on the summons of Bishop William (as I have mentioned a little before), in order to the best of my poor ability to undertake the instruction of youths devoted to the liberal arts. On my arrival in Aberdeen, I received a kind reception from the canons. Some of these were men of notable learning: David Guthrie, Professor of Civil and Canon Law, and James Ogilvie, Doctor of Divinity, formerly, on account of his well-known learning and virtue, nominated Archbishop of St. Andrews in the sacred council of Basle. These two, eminent as they were for their noble birth and

EPISCOPORUM ABERDONENSIVM VITAE.

admirationem vehementer trahebant; alter sacrarum literarum enar-
rationi alter pontificii juris frequentibus auditoribus, insudabat; Thomas
Straquhyn, Alexander Vascus, qui primus Aberdoniae scholarem egit
5 praefecturam, uterque pontificio jure admodum eruditus; Jacobus Bru-
nus, Aberdonensis decanus, sacris literis edoctus; atque alii complures
et humanis et divinis literis pollentes. Aberdoniae itaque sedere ubi
coeperam, ut commodius adolescentes disciplinis formarentur, accivi in
mum Hayum, quicum philosophiae Parisiis operam dederam, animorum,
10 socium laboris, ut primaeva aetate inchoata benevolentia animorum,
pueritiae nobis, qui Angusia communi provincia nati, Deidoni simul
que instituti fuimus, ad exitum usque vitae perseveraret. Is magna in
me caritate ductus, uti necessarius mecum Aberdoniae conædit. Lite-
rarium laborem animo subiit constanti, indies magis delectatus in adoles-
15 centibus erudiendis comes fidissimus. Exacta inde et perseveranti dili-
gentia effectum est, ut brevi tempore præstanti disciplina viri ex
Aberdonensi universali academia prodirent, in divinis literis et utroque

ancestry, and gifted with extraordinary mental powers, attracted the admira-
tion of all who heard them by the eloquence of which they were masters, and
with which they taught as professors or preachers, or pleaded as advocates.
They laboured hard (*lit. sweated*) at expounding to crowded audiences, the one
the sacred writings, the other pontifical (canon) law.

Besides these there were: Thomas Strachan and Alexander Vaux (who
was the first who had charge of the Latin class in connection with the
University), both men deeply skilled in canon law; James Brown, Dean
of Aberdeen, versed in biblical lore; and several others, widely read in
sacred and profane literature. Accordingly, when I was settled in Aber-
deen, in order that the youths might be more perfectly trained in learning,
I took as my colleague William Hay, along with whom I had studied
philosophy at Paris. I had in view also that our good-will to each
other, which dated from our earliest years, for we were both natives of the
province of Angus, had passed our boyhood together in Dundee and had been
trained (however humble our ability) under the same masters in Paris, might
be faithfully continued to the close of our life. His great love to me led him
to settle with me in Aberdeen as if he had been my kinsman. He devoted
himself with constancy to his literary labours, while his pleasure in faithfully
assisting me in training the youth grew from day to day.

jure multi, permulti in philosophia. Alexander Hayus, acri praeditus ingenio, praestanti virtute et disciplina, nunc Aberdonensis canonicus, primus ex iis qui ex Aberdonensi gymnasio processere, qui alios bonas artes docuerit, quique ibidem scholasticum primarium egerit magistratum. Jacobus Ogilvius, nobili et opulenti ex familia, juris Caesarei 5 professor, post Wilhelmi exitum ad sacrum Aberdonensem pontificatum designatus: quo tandem, ut ortum inter regni primores dissidium tolleretur, sese amicorum suasu abdicavit, rectoriam Kynkeldensem simul atque abbatiam Dryburgensem commendatione adeptus. Functus est is multis legationibus, regum jussu atque Scotorum magistratuum, ad varios 10 principes, varia regna, variasque civitates, quibus insigne nomen est adeptus. Henricus Spitalius, haud vulgaris doctrinae; is adolescentes priusquam altiores peteret disciplinas, quosdam exacta diligentia nobiscum in philosophia erudit, Wilhelmi nostri cognatus, et ob hoc multo nobis carior. Arthurus Boetius, mihi germanus, in pontificio jure doctor 15 in civico (ut dicunt) licentiat, vir multae doctrinae, plus literarum indies consecuturus, quod studium ei permanet animo indefesso,

The result of this exact and methodical training was seen in the number of eminent scholars that in a short time left the halls of the University, many of whom were skilled in theology and in civil and canon law, and a still greater number in philosophy. Among these was Alexander Hay, a man of keen intellect, of eminent virtue and learning, now a canon of Aberdeen. He was the first of those who have left the University of Aberdeen to become the teacher of others in the liberal arts, and to hold there the office of Rector. Another graduate was James Ogilvie, a member of a noble and opulent family, Professor of Civil Law, and after the death of William Elphinstone nominated Bishop of Aberdeen, an office which he at length, by the advice of his friends, resigned in order to put an end to a quarrel which had arisen among the magnates of the kingdom. He then obtained the rectory of Kinkell and the abbacy of Dryburgh *in commendam*. He was sent on many embassies, by command of the Scottish kings and government, to various princes, realms and states, by which he greatly added to his reputation. Another was Henry Spittal, a man of no ordinary learning. He assisted me, with painstaking care, in training in philosophy certain youths previous to their essaying higher studies. His relationship to our Bishop William made him all the dearer to us. Another was my full brother Arthur Boece, Doctor in Canon and Licentiate (to use the correct title) in Civil Law, a man of much learning and one who

nobiscum jura pie et scite profitetur. Est in eo vis et gravitas eloquendi, a vulgari genere plurimum abhorrens. Alexander Gallovidianus, in canonico jure eruditus, nunc Kynkeldensis rector, aliquot annos ante Wilhelmi nostri exitum tanti apud eum habitus, ut pene nulla
 5 pontificii negotia illius sine ductu agerentur. Joannes Lyndesayus et Alexander Laurentius, inter clarissimos jurisperitos jure numerandi: quorum Joannes se qualis futurus erat praestare non potuit, florente aetate fato absumptus; Alexander, spretis vanis (ne dicam insanis) mundi gaudiis, paucos abhinc dies sacrum praedicatorum ordinem in-
 10 gressus, pio eorum instituto perpetuo sese addixit. David Menzes, sacrarum literarum cultor, concionibus plurimum valens; in quo viro non tam eruditio, quam virtus morumque gravitas omnibus est perspecta. Joannes Grysonius, Robertus Insulanus, et Alexander Aulicus, praedicatorii instituti viri, theologi spectabiles scientia et pietate. Joannes
 15 Adamus, sacrae theologiae professor, pietate insigni atque eruditione; primus qui Aberdoniae magisterii fastigium ea in facultate est adeptus; .

is likely more and more diligently to prosecute his studies, for his enthusiasm continues fresh and unwearied. He acts as our Professor of Law with no less fidelity than knowledge. He possesses a weighty eloquence, far removed from popular declamation.

Another was Alexander Galloway, skilled in canon law, now rector of Kinkell, who for some years before Bishop William's death was so highly esteemed by him that hardly anything was done by him in his official capacity without the rector's guidance. Other two were John Lyndsay and Alexander Laurence, who well deserve to be counted amongst our greatest lawyers. Of these John was unable to fulfil the promise of his youth, being cut off by fate in the flower of his manhood. Alexander, despising the empty, not to say insane joys of this world, has within the last few days entered the sacred order of the Friar Preachers, and devoted himself for ever to their holy service. Another was David Menzies, at once an ardent student of holy writ and a powerful preacher. In him was seen not so much profound learning as virtue and lofty moral character.

(Let me mention also) John Gryson, Robert Lisle and Alexander Courtney, members of the order of Friar Preachers and theologians of tried knowledge and piety. (Last of all) John Adam, Professor of Divinity, a man of rare piety and learning, who was the first in Aberdeen to reach in that faculty the crowning honour of master. Now he holds the position of

nunc praedicatorum fratrum intra Scotorum regnum summum (quem provincialatum dicunt) agit magistratum: is pio et religioso animo exempli locum meretur inter primos sui instituti. Indigne siquidem ferens sacram praedicatorum religionem neglectam inter nostros adeo ut pene contemptui daretur, non maris pericula horrens, non aemulorum 5 saevitiam, minas, injurias, non laboribus, non corpori parcens, duram admodum subiens provinciam ut labefactata repararetur, magnis et incredibilibus obtinuit laboribus; effectumque ut nunc eruditi, pii, et religiosi, qui sacras literas enarrant, profitentur, concionantur, illius instituti viri frequentes inter nos reperiantur: quae omnia Joannis piis 10 sudoribus ulla sine controversia accepta sunt ferenda. Ad haec Wilhelmi auctoritas, qui et domi et foris plurimum potuit, haud parum conduxit. Hos nominavimus ut praecipuos qui Aberdonensi e schola prodire. Alios haud ignorans transeo; plures enim sunt quam hic locus, ut enarrentur, exposcit; et ad institutum redeo. Wilhelmus 15 initiis Aberdonensis studii delectatus, quo res firmiter stabiliretur,

Principal of the Friar Preachers (*i.e.*, Dominicans) in the Realm of Scotland (Provincial being his proper title). He, by his pious and holy life, pre-eminently deserves the place of exemplar to his order. And this is so; since, indeed, feeling indignant that the sacred duties of the Friar Preachers were so neglected in our country as to have almost passed into contempt, he dreaded not the dangers of the deep, nor the fierce fury of rivals, no threats, no outrages, sparing no exertion nor his bodily strength, and persevered in great and incredible efforts while he traversed his very rough province in order that the tottering fabric of religion might be restored. And the result of his labours was that there are now found among us many men of that order, learned, pious and religious, who expound the Scriptures, take the triple vows of a monk and preach. Without the possibility of controversy all these happy results must be credited to the pious exertions of John Adam. The personal influence of Bishop William, who had very great power at home and abroad, contributed not a little to bring about this happy state of affairs. We have mentioned these by name as the chief products of the University in its early days. Others I pass by, though not ignorant of their merits. For they are too numerous to receive a place in this narrative. Now I return to my theme.

Bishop William was so pleased with the first-fruits of his school that, in order to put it on a firmer basis, he founded a College magnificent in respect of the beauty and extent of its buildings, and worthy of everlasting fame. In

collegium condidit, opus aedificiorum ornatu et amplitudine magnifi-
 et dignum quod fama semper loquatur. In eo templum, tabulatum p-
 quadratoque lapide, vitrinis, caelaturis, sellis ad sacerdotum, subae-
 ad puerorum usum, mira arte fabricatis, marmoreis altaribus et i-
 5 ginibus divorum, tabulis et statuaria et pictoria arte auratis, cathed-
 aeneis, aulaeis, tapetibus, quibus parietes atque pavementum (ut or-
 honoratiora apparerent) sternerentur, aliaque multa pretiosa supelle-
 magnifice decoratum. Templi ornatus, quorum usus in sacris, ex-
 textili, quindecim vestes sacrae quas cappas, casulas, tunicas voc-
 10 ex villosa bysso, octo supra viginti. His omnibus laterales fibrae, et
 staminibus, quibus divorum effigies intextae filis byssinis, cocci-
 purpureis, hyacinthinis, auro commixtis. Septem ex bysso palm-
 his laterales fimbriae byssinis staminibus, stellis aureis consitis.
 bysso palmata atque undulata viginti, ad puerorum usum in sa-
 15 supplicationibus, ut splendidiore ad Dei laudem sint deductae.
 Praeter haec, ad quotidianum usum, complures vestes sacrae ex c-
 byssoque undulata. Crux Christi, cum crucifixi simulacro, candel-
 duo, totidem thuribula, quibus thus adoletur, acerra, sex phyalae, ca-

it there is a church floored with polished and squared stones, with windows
 carved work, seats for the use of the priests, and benches for the boys, 1
 with wonderful art; marble altars, images of the saints, statues and pic-
 gilt with gold; chairs of brass; hangings and carpets to cover the walls
 floor, that the whole might appear more splendid. It was also magnific-
 decorated with much other precious furniture. The furnishings used for sa-
 functions consist of fifteen robes of cloth of gold, known as copes, chas-
 and tunics; and twenty-eight of a rough texture. All these were embroi-
 with a warp of golden threads, and had likenesses of the saints woven
 them, the colours used being scarlet, purple and blue. Seven of fine linen
 palm leaves enwrought. These had fringes of linen threads with golden
 scattered over them. Other twenty, also of linen, showed palm branches
 a watered pattern. These were for the use of the boys in their sacred d-
 that their attendance on (escort of) the priests might add to the dignity o-
 praise of God. Besides these, for every-day use there were many sa-
 vestments of scarlet cloth and of watered linen.

There were also a crucifix, two candlesticks, the same number of cer-
 (in which the incense is burned), an incense boat, six altar-cruets, eight cha-
 a textuary, two monstrances (pyxes) for holding the host, in which the

octo, textuarium, vasa duo (eucharistias nostri vocant) quibus, adorationis causa a populo, Christi corpus deportandum; alterum duos cubitos altum, incredibili confectum arte. Pelvis, cantharus ad lavacrum, vas ad benedictam aquam circumvehendam cum aspersorio, omnia ex auro argentoque fabrefacta. Sindones nonnullae byssinae, aureis filis varie contextae, nonnullae subtilissimo ex candenti lino: quibus intexti flores vario colore ex bysso. His sacrorum tempore sternuntur altaria. Arca ex cupresso, margaritis et gemmis consita, mira concinnata arte, qua venerabiles sanctorum reliquiae, auro argentoque insertae, venerationis causa conservantur. Habet campanile, immensa altitudine sublatum, cui lapideus arcus instar imperialis diadematis, mira arte fabrefactus, plumbeam supra tecturam adhibetur, tredecim campanas, melodiam et piam audientibus voluptatem sonantes. Haec omnia Wilhelmi donaria. Et ut religioni simul atque doctrinae eo in collegio opera impendatur, instituti ad divina quotidie exequenda sacerdotes octo, et, quos de secunda forma vocant, pueri septem: qui altiores disciplinas profiterentur, quatuor doctores; primus theologus, cui, Wilhelmi edicto, caeteri omnes essent audientes; in pontificio jure secundus; tertius in Caesareo;

of Christ is carried round to be worshipped by the people, another of the same two cubits high of incredibly fine workmanship. Besides these, were a finger-basin, a receptacle for water, a vessel for carrying round the holy water along with a sprinkler. All these were of gold and silver. There were also several cambric cloths, embroidered with gold and various figures, and others of the finest white linen, inwoven with flowers of various colour. With these the altars are covered in time of service. There, too, is a casquet of cypress-wood set with pearls and jewels, and of beautiful workmanship. In it are kept for worship the venerable relics of the saints set in gold and silver.

The church has a bell-tower of immense height, with a stone arch in the shape of an imperial crown, built with wonderful art and raised above the leaden roof. It contains thirteen bells, pleasing the ear with sweet and holy melody. All these were the gift of Bishop William.

And that religion as well as learning might be cultivated in that College eight priests were appointed for the daily divine service, and seven boys of what are called the second form. He also appointed four doctors to profess the higher learning; first, the Theologian, to whom, by the founder's orders, the rest were subject; second, the Professor of Canon Law; third, the Professor of Civil Law; fourth, the Professor of Medicine. Besides these he appointed ten

medicus quartus : baccalaurei (ut dicunt) decem, qui et doctores audirent et erudirent alios ; horum praecipuus subprincipalis, cui secundum principalem summa est in collegio permissa potestas : quatuordecim adolescentes, pollentes ingenio, qui philosophiae insudarent : in humanis
 5 literis praeceptor eruditus, ut ejus opera adolescentes, priusquam philosophiam adirent, grammatica imbuantur ; hoc literarium munus Joannes Vascus, Aberdonensis gymnasii alumnus, nunc exequitur, in hoc genere disciplinae admodum eruditus, sermone elegans, sententiis venustus, labore invictus. Hi ut omnes sacris exequendis intersint dum publico
 10 literario labore abstinetur, Wilhelmi est mandatum. Aedes singulae condi inceptae, canonici juris professori, Caesarei, medico, grammatico, a collegio secretae. Has Wilhelmus non absolvit, morte correptus intempestiva. Collegii templum, turres, et aedes pene omnes, tecto plumbeo operuit. Sumptus quibus omnes honeste vitam sustentarent,
 15 ex praediis, agris, et ecclesiasticis redditibus, magnis Wilhelmi impensis et opera partis, proveniunt. Nec quibus significavimus operibus laboribusque lassus, nec quotidianis occupationibus, contentionibus, decretis,

bachelors (as they are called) to hear the lectures of the professors and teach others. Of these the chief is the Subprincipal, who has the chief power in the College next to the Principal.

He also appointed fourteen young men of excellent parts who were to devote themselves to the study of philosophy. Over these he set a learned Professor of Humanity, by whom the youths were to be trained in grammar before they attacked philosophy. This learned task is now discharged by John Vaus, an alumnus of the School of Aberdeen, a man with a profound knowledge of his subject, elegant of speech, graceful in sentiment and of indefatigable industry. By Bishop William's orders all these are to take part in divine service when they are not engaged in their public literary labours.

Separate houses were begun to be built for the Professors of Canon and Civil Law, Medicine and Humanity apart from the College buildings. These William did not finish, being taken away by a too early death. He covered the College church, the towers, and almost all the other buildings with lead. The income of the College, which gives an honest livelihood to all its members, arises from estates, lands and Church revenues purchased and obtained at great expense by the founder.

Yet he was not wearied by all the works and labours I have mentioned, nor by his daily employments, controversies, decisions and consultations which

consultationibus, quas pro publico commodo obibat, sed tanquam centi-
 manus (ut poetica est fictio) in omnem partem sese convertens, multis
 et diversis locis praeclara facinora obibat. Templum, ubi primaria
 Aberdonensis sedes, veluti ad ejus unius decoramentum Dei benignitate
 fuisset delectus antistes, multis donariis ornávit, sacris vestibus ex auro 5
 textili et candenti bysso (cappas dicunt) duabus tiaris (mitris vulgatori
 vocabulo) ad pontificis usum in sacris; altera textili auro, altera palmata
 bysso, candenti margaritis, et gemmis consita. Tertiae tiaræ, quæ
 multos abhinc annos, operis et materiae excellentia, magno fuerat in
 pretio, gemmas complures generum diversorum addidit, auro atque 10
 argento consertas. Turrim maximam, quam Henricus (ut alio loco est
 significatum) reliquit imperfectam, consummavit; quam, simul cum
 toto templo, plumbo operuit: in ea turri campanae tres, duodecim
 millium pondo, Wilhelmi opera et impensis comparatae. Opus inde
 non minimum est aggressus, chori basilicae Aberdonensis conditionem. 15
 Est is chorus quem a Roberto rege aedificatum, alio loco memoriae
 dedimus, haud tali decore et magnitudine qualem tanta exposcit ecclesia;

he undertook for the public good, but, like the hundred-handed giant of the
 poets, turning in every direction, he performed splendid work in many different
 places. The church which is the chief seat of the bishopric in Aberdeen, as if
 he had by the goodness of God been chosen for its adornment and that alone,
 he decorated with many gifts, sacred robes of white linen embroidered with gold
 (copes as they are called), two tiaras (*i.e.*, mitres in the vulgar tongue) for the
 bishop to officiate in, the one of embroidered gold, the other of linen with palm
 branches entwrought, set with pearls and jewels. To a third mitre, which on
 account of the excellence of its workmanship and materials had for many years
 been held of great value, he added precious stones of various kinds, set in gold
 and silver.

The great tower of the cathedral, which, as we have seen, Bishop
 Henry had left unfinished, he completed. He covered it and the rest of the
 edifice with lead. In this tower, by his efforts and at his expense, were placed
 three bells of twelve thousand pounds weight. He then essayed, not the least
 of his many labours, the building of the choir of the cathedral. This choir,
 as we have elsewhere narrated, was built by King Robert, but not with a
 beauty and on a scale worthy of such a church. Accordingly Bishop William,
 looking to his honour and immortal fame, inasmuch as he sought to vie with
 his predecessors in the extent and excellence of his work, began the erection

propterea honesto et immortalitati consulens, qui amplitudine atque praestantia templum suis ab antecessoribus conditum aequaret, chorum coepit aedificare. Sed ne ipso fortassis soluto, opus differretur ad finem usque produci, haud prius vetus aedificium placuit demoliri, quam praeparata forent, quae ad novi operis attinerent perfectionem. Calcis idcirco maximos acervos, lapides quamplurimos, et apparatus multum gnaviter aggregavit; latomos, fabros, caementarios peritos delegit, ad fabricam est hortatus. Unde haud exigua chori pars, priusquam vita excederet, est aedificata. Eo fere temporis Eduardus Orchadensis episcopus, qui tum Aberdoniae disciplinarum excolendarum causa agebat, collegii templi (cujus paulo ante est memoratum) multis et piis precationibus (ut fieri solet) dedicationem solenni peregit apparatu; vir, ob doctrinam et vitae integritatem, ad summos provectus honores, litterarum amator atque excultor. Id enim sua in litterarum Aberdoniae studiosos continuata benevolentia aperte demonstrat. Postremo Wilhelmus noster Deyae fluminis pontem assumpsit condendum; opus pium et ad publicum commodum plurimum necessarium. Brevi lapides

of the choir. But lest by his death the work should be delayed being brought to an end, he resolved that the old choir should not be demolished until all the materials had been got together for the completion of the new work. He therefore collected great heaps of lime and stones, and made other preparations on a great scale. He selected and encouraged skilful stonecutters, masons and artisans. Thus no small part of the choir was finished before he departed this life.

About that time, Edward, Bishop of Orkney, who was then in Aberdeen for the purpose of favouring the cause of learning, dedicated, with the usual ceremony and much solemnity, the College church (of which mention was made above). He was a man who, by reason of his learning and holy life, had been raised to the highest honours. He was the loving patron of all learned men, as is clearly proved by his uniform kindness to all such in Aberdeen.

The last task Bishop William undertook was the building of a bridge over the Dee, a pious and public-spirited work. In a short time he had collected an immense quantity of stones and timber as well as rubble stones sufficient for a great part of the whole work. He also secured the services of distinguished craftsmen for the work.

plurimos et tigna comparavit atque caementum quantum ad magnam operis partem absolvendam sufficere videbatur, delectis artificibus ad molis fabricam accitis. Scotorum historias de gentis antiquitatibus, praesertim apud Hybrides insulas, ubi quondam regum sepulchra nostraeque gentis prisca servabantur monumenta, magna diligentia at- 5 que labore est scrutatus: in unum coarctavit volumen quas invenit. Enimvero perierant ferme omnia quae de Scotorum gestis literis fuerant mandata, Anglorum insidiis, quum nostram regionem intestina seditione laborantem foede populabantur. Scoticum enim nomen adeo illis erat invisum, ut non modo gentem, sed et gentis ob res egregie gestas me- 10 morabilem gloriam, penitus delere semper animo habuerint. Wilhelmi scripta in re Scotica, quam literis utcunque mandare incepimus, maxime insequimur. Quisquis ea viderit, intelliget nostris scriptores defuisse, aut qui scripserint fuisse negligentiores; qui vero egregie egerint, nunquam. Sanctorum gesta, quibus plurimum apud nos parochiales (ut ita 15 dicam) ecclesiae dicantur, multis locis quaesita, in unum collegit opus, diutius quam par erat neglectum; quae ut quotannis sanctorum

The history of the antiquities of the Scottish nation, especially in the Hebrides, where also are preserved the sepulchres of our ancient kings and the ancient monuments of our race, he examined with great care and labour. The result of his researches into our history he condensed into one volume. For the fact was, that almost all that had been written concerning the exploits of the Scots, had been destroyed by the treachery of the English, at the time when they basely plundered our country rent as it was by civil discord. For the name of Scot was so hateful to them that their constant desire was to destroy utterly not only the race, but all its memorable glories. The bishop's writings I have largely followed in the history of Scotland which, to the best of my humble ability, I have recently put in writing. Whoever shall see these will understand either that our country has lacked historians, or that our historians have been rather careless; but that we have never lacked those capable of making history.

The acts of the saints, to whom our parish churches are generally dedicated, after much research in many quarters he collected into one work. These records had been longer neglected than was seemly. He caused these to be publicly read every year on the respective Saints' days. The English also, at the time that they seized the greater part of our country,

solennibus sacris recitarentur obtinuit. Nam Angli quo tempore majorem nostrae regionis partem occuparunt, sanctorum gesta (qui apud nos claruere) data memoriae, libros et historiarum, et quorum in sacris erat usus, cremarunt omnes, illorum loco suis ritualibus sacrorumque
 5 codicibus adhibitis, ut nihil non Anglicanum inter nostros laude dignum deinceps inveniretur.

Praeter haec opera civilia et religiosa, Wilhelmus familiam, unde ei origo, plurimum auxit et ornavit; multis qui Elphinstonae erant gentis, aut praediis amplis aut sacerdotiis ecclesiasticis donatis, com-
 10 pluresque, ob expertam fidem, ingenium, aliasque praestantes animi dotes, quibus in publicis et privatis negotiis familiaris utebatur, ab exili ad opulentam fortunam provexit; monens frequentius ut fortunam reverenter haberent, memores unde progressi essent; fore ut ipso defuncto non jam maternas plumas et patrias delicias, sed asperiora longe
 15 experirentur, quantumcunque ejus causa benevolentiae apud omnes fuissent consecuti. Praedicatores fratres, Minores, Carmelitas, caeterosque pios religionis observationi deditos, impensis juvat, ad vitam alendam et aedes condendas. Haec ferme Wilhelmi opera perpetuo

burned all the books that gave the history of our famous saints as well as the books of ritual, substituting a *use* and other sacred writings of their own, so that nothing which was not English might hereafter be found among us held in honour.

Besides these civil and religious works Bishop William greatly advanced and honoured the family from which he sprang. He presented many of the members of the Elphinstone family with wide lands or ecclesiastical offices. Several of these whose fidelity, ability or other eminent mental gifts he had proved and employed in public or private business, he raised from humble estate to opulence, reminding them frequently to enjoy their prosperity with reverence, remembering whence they had sprung. If he were away, they would experience not a mother's kindness nor a father's fondness but far rougher handling, however much general good-will for his sake they had gained. The Friar Preachers, the Minorites, the Carmelites and other holy men devoted to the practice of religion he helped with money to enable them to live and to build their habitations. These his chief works deserve to be held in everlasting remembrance. Amid these, though he was all but crushed by endless anxieties, he never neglected his religious duties. Neither in his youth, nor

habenda memoria. Inter quae, cum prope infinitis opprimeretur curis, nunquam tamen ab re divina animum avertit; neque juvenis neque senex, publicus aut privatus, sese abdicavit literis. Senex, ubi dabatur otium, sacrae scripturae voluminibus, monumentis prophetarum, apostolorum, interpretum sacrorum doctorum, nonnunquam philosophorum, quae ad 5 beatam praesertim conducunt vitam, admodum delectabatur. Interea summo otio, summa versabatur tranquillitate solus, ubi nihil ei non voluptatis plenum. Eo in otio et solitudine, secum nonnunquam loquebatur, secum discutebat de moribus, de vita, de honeste vivendi praeceptis: hoc otium, haec Wilhelmi solitudo. Splendidissimus fuit in 10 familiae victu: vix unquam coenabat si non multis magnatibus sociatus, semper opipare: mediis ipse deliciis abstemius, vultu hilaris, sermone jucundus, doctorum congressionibus, musicis, honestisque jocis gaudebat plurimum, omnemque detestabatur scurrilitatem. Inerat ei tanta ingenii atque animi vis, ut nihil ei quod ad rem publicam privatamve 15 gerendam attinere diceret, defuerit; urbanas res religiosasque juxta callebat, accommodatum habens ad omnia ingenium. Nullus hoc toto tempore jurisdictioni peritior, nullus ad magna gerenda aptior: nam et

in his old age, neither as a public official nor as a private person did he neglect his studies. In the leisure of his old age he took great delight in the Scriptures, the memorials of the prophets, the apostles, the interpreters of holy writ, sometimes too of the philosophers whose works chiefly conduce to a holy life. Meanwhile his solitary hours were spent in peaceful leisure, in a complete tranquillity where everything contributed to his pleasure. In this leisure, this solitude, he sometimes talked with himself, discussing moral questions, questions of life and the maxims of noble living. Thus he spent his leisure, thus his solitary hours. He kept a splendid table. He hardly ever dined without noble company, and while the table was always sumptuous, he himself amid these dainties was abstemious, cheerful of countenance and pleasant in conversation. He loved the company of learned men, music and decent merriment, while he detested all scurrilous talk. He had such natural ability and mental vigour that he never failed to rise to any occasion either in public or private life. He was equally at home in civil and religious affairs, possessing as he did a most versatile genius. During all the period of his life none was more skilled in law, none more able to deal with great affairs; for in eloquence he vied with the greatest orators, and no single citizen had more at heart, or

eloquentia praestantes oratores aequavit, et nullus eo patriae quieti, paci, decori magis meliusve consuluit. Ferrei prope visus est corporis, invictique animi in laborum tolerantia, quippe quem nullus labor, nulla exercitatio, nullum munus publicum privatumve, sed ne ipsa quidem
 5 senectus, communis et inevitabilis mortalium morbus, licet contuderit, effregit : ut qui, tertium supra octogesimum annum agens, in gravibus reipublicae negotiis, caeteris acutius disserebat, nec ingenium nec sensum ullum adhuc habens obtusum ; vivaci semper praeditus memoria, utpote quam nulla unquam cepit oblivio. Senectus ei jucunda et vener-
 10 anda, non morosa, non anxia, non difficilis, non tristis (ut plerisque) visa. Et, ut paucis multa constringam, nec in eo mores senectus mutaverat, qui semper fuere optimi, nec quicquid sensit, extremam ante aegritudinem, ob quod senectutem juste incusare posset.

Hoc temporis vel prope, Julius Secundus, pontifex maximus, Jaco-
 15 bum Quartum per legatos Christianae religionis protectorem declaravit, missis ad eum legatis, qui galerum purpureum, aureis floribus varie contextum, ense, aureo capulo, vagina aurea gemmis consita, pontificis nomine offerrent, gratularenturque plurimum, quod, caeteris Christiani

more advanced the cause of patriotism, tranquillity, peace and order. He seemed to possess almost an iron constitution and an ability to endure any labour, since no toil, no exercise, no public or private duty could exhaust his energy ; even old age itself, the common and inevitable disease of man, though it might weaken, could not break his spirit. For, even when past his eighty-third year he discussed weighty affairs of state with superior acuteness, his capacity and senses being still unimpaired. He was gifted with a retentive memory, which continued strong to the last. His old age was happy and venerable, without moroseness or anxiety, free from peevishness and the usual melancholy. And, to put the whole matter briefly, neither did old age change his disposition, which had always been excellent, nor until his last illness did he feel anything which might lead him with justice to complain of old age.

About this time Pope Julius the Second, by his legates, declared James the Fourth protector of the Christian religion and presented him with a purple cap embroidered with flowers of gold and a gold-hilted sword in a golden sheath set with precious stones. At the same time, by his legates, he congratulated him warmly on the tranquillity which he enjoyed, while other Christian princes were involved in wars and other commotions internal

nominis principibus, bellis, seditionibus et externis et intestinis, laborantibus, solus ipse armis abstineret. Oppugnare tum Gallica arma Italiae urbes, quarum nonnullae in Lodovici potestatem venerant, quaedam vi expugnatae, quaedam ultro sese dedentes. Italiae principes, ut bellum adeo periculosum a se averterent, Henricum Octavum, Anglorum regem, acrem adolescentem, flagrantemque cupidine gloriae, sub specie Romanae ecclesiae tutandae, ad arma contra Francos capienda stimulare, rati omnem belli vim eo pacto in Galliam ex Italia transferendam. Edicto haud multo post Henrici regis Anglorumque primatum, decreto Francis bello, Lodovicus legatos ad Jacobum Quartum mittit, oratum ut auxilium ad bellum jam imminens daret, contra Anglos, veterem atque communem hostem, caperet arma, vetusto ex foedere, tot saecula, utriusque populi opera et auctoritate, comprobato; ratus, ubi id fuisset assecutus, Henrici vim (quem ingenti cum exercitu in Galliam propediem trajecturum, habuerat pro comperto) facilius arcendam. Francorum legatos Jacobus venientes regali apparatu accepit, audiuit benigne; facto inde primorum senatu, Lodovicique postulatis publice auditis, placuit quibusdam legatos mitti ad Henricum, qui ei denunciarent ut a

and external. The French arms at that time were directed against the Italian cities, some of which by storm, others spontaneously had submitted to King Louis. The princes of Italy, in order to avert so dangerous a war, were urging Henry the Eighth, an enterprising and ambitious youth, to take up arms against the French as defender of the Roman Church. They thought in this way to transfer the scene of war from Italy to France. Not long after war was declared by Henry and the estates of England against the French, whereupon Louis sends ambassadors to James the Fourth to beg him to assist him in the war now imminent with the English, and to take up arms against their old and common enemy, the English, in virtue of that ancient league which for so many generations had received the support and approval of both nations. The French king doubtless thought that if he gained his object the power of Henry, who he knew meditated an immediate invasion of France with a great army, would, without fail, suffer a check. James gave the French ambassadors on their arrival a royal reception and kindly hearing. Then a meeting of the magnates was called, and, after the demands of Louis had been heard in public, it was the opinion of certain men that ambassadors should be sent to Henry to insist on his leaving the French, as allies of the Scots, alone, and

Gallis sociis omnique illius gentis injuria abstineret ; quod si consequi non possent, Anglis bellum indicerent ex foedere : alii, quorum praecipuus Wilhelmus noster episcopus, belli incommoda aliquando experti, censuere non temere movendam rem tantam ; opus in re adeo gravi
 5 haud properata consultatione, ne Henricus, rex adolescens, paternis opibus (quae maximae erant) exundans, et populis ad bellum propensis et quietis impatientibus imperitans, quibus longa jam quiete auctae essent florentes opes, animi feroces, novaeque fortunae permagna cupiditas, conceptam jampridem iram, omnemque belli apparatus quem in
 10 Francos paraverat, convertat in Scotos ; vim belli e Gallia, Scotis auctoribus, in sese minime transferendam, Scotorum agros populandos, corpora conficienda vulneribus, pro alienis, licet amicis et confederatis, minime objicienda ; neque Gallorum tantum in Scotos meritum esse, neque eam Anglorum injuriam, ut pro Gallis cum Anglis, gente opibus
 15 et virtute bellica florente, in aciem descenderent ; legationem potius mittendam, quae bellum adversus Gallos amicis populum, quantum fieri possit, dissuadeat ; Henrici responsum expectandum. Ad hanc

on his desisting from all insults to that people ; but if they failed to gain that result, they were to declare war on England as the enemy of their ally France. Others, however, of whom the chief was our bishop, and who had had some experience of the horrors of war, were of opinion that so serious a crisis should not be rashly created. They held that there was need in so grave a situation of mature deliberation, lest Henry, being a young prince with great store of wealth amassed by his father, and ruling peoples fond of war and weary of a long peace which had given them ample resources, should turn against the Scots their long-cherished anger and all the armaments which he had prepared against the French. They knew that the English were a high-spirited people and eager to try their new fortune. They held that the brunt of the war ought not by the action of the Scots to be transferred from France against themselves, that their lands ought not to be wasted, their bodies exposed to wounds on behalf of strangers, even though these were friends and allies ; nor had the services of France to Scotland been so great, nor the wrongs done them by England so grievous that they should, for the sake of the former, take the field against the latter, being, as these were, a powerful and warlike people. It was better to send an embassy to advise the English as far as possible not to make war on the French, their friend and ally. They ought to wait for Henry's reply to this embassy. When this opinion was

vocem tantus tumultus fremitusque obortus inter eos, quibus, quod nunquam belli incommoda fuerant experti, intentatum bellum dulce videbatur, ut vix magistratum auctoritate sedaretur. Jacta inde palam in Wilhelmum convicia, impropriumque quod, senex delirus, stolidè et imprudenter contra publicum commodum, contra sanctum foedus, antiquamque fidem, fuisset locutus. Prima igitur sententia, Wilhelmo cum procerum regni minori quidem sed meliori parte adversante, probata. Bellum inde per caduceatorem Anglis illico ubi in Galliam trajecerant indictum, infelicem paulo post exitum sortitum. Quanta incommoda hoc bellum utrique populo attulerit, Scotorum historiae, quam habemus in manibus, opportuno loco, nostro pro ingenio ostendemus. Sed hic terminis nostris minime egrediemur. Wilhelmus ubi funestam cladem, infelici cum Anglis congressu, nostros accepisse cognoverat, animi dolore consternatus, in eum morbum incidit, qui ad vitae terminum ei perduravit. Nunquam post illam ridere visus, nullis jocis delectatus, nullis, vel modestis, ridiculis usus. Haud multo post primorum concio Perthi est indicta, ut reipublicae consuleretur. In ea Wilhelmus, et

expressed, there arose such a tumult of opposition from those who, having had no experience of the horrors of war, thought war in theory desirable, that it could scarcely be quelled by the authorities. Then insults were openly hurled against Bishop William, and he was taunted that, like a dotard, he had spoken foolishly and thoughtlessly against the public interest, against their sacred league, and in a spirit contrary to the nation's ancestral honour. The motion therefore was carried against the amendment, which was supported by Bishop William and the better part of the magnates of the country. War was at once, by a herald, declared on the English when they crossed over into France—a war destined soon to have a bitter ending. How great miseries this war brought in both nations, the history of Scotland which I have in hand will, at the proper point, show so far as my ability can do justice to this matter. But in the present work I shall not wander from my legitimate object. When Bishop William heard of the fatal defeat which our arms sustained in the conflict with the English, he was filled with grief and fell into that disorder which brought him to his end. Never again was he seen to smile, never to enjoy any jokes, any mirth however innocent. Not long after, a council of the magnates was called at Perth to consider the interests of the state. In that assembly Bishop William was, by the authority of the canons and of the great ones of the nation, marked out as Archbishop of St. Andrews

canonicorum et regni majorum auctoritate, Sancti Andreae archiepiscopus designatus, renuit tantum fastigium constanter, Aberdonensi episcopatu contentus. Quum enim tanta magnifice adeo ageret, ut viri opera cunctis haberentur pro miraculo, nunquam tamen abbatiam
 5 aliamve ecclesiasticam praefecturam (ut nunc plerique) commendatione est adeptus. Aberdoniam se contulit, in pontis chorique conditione, quorum loco haud multum distanti mentionem fecimus, atque aliis piis operibus reliquum vitae consumpturus. Cupiebat optimus pater (modo dedissent fata) Aberdoniae, ubi primaria ei sedes, tranquilla quiete atque
 10 otio, quod multo meruerat labore, vitam sancte et composite finire. Sed revocatus ad regni primores, quod suborta inter eos dissidia absque ejus praesentia sedari non poterant, ab incepto destitit. Profectionem dissuadebant amici (jam enim aegrotare coeperat) verum illis respondit, se non solum sibi natum, sed et patriae, plusque reipublicae quam suae
 15 debere saluti; nec valetudine, nec quorumcunque suasu profectionem dilaturum. Profectus itaque valetudinarius, medio prope itinere invalescente febre Dunfermelinum divertit: ubi quum aliquot decubuisset dies, omne aurum et argentum, quicquid etiam suppellectilis habebat,

but steadfastly refused this crowning dignity, being content with his Aberdeen bishopric. For although his works were so magnificent as to seem to all miraculous, he never held, as so many now do, any abbacy or other ecclesiastical preferment *in commendam*. He returned to Aberdeen to devote the rest of his days to the construction of the bridge and the choir of the cathedral (these we mentioned a little above), as well as to other pious works. It was the wish of our worthy father (had his destiny so allowed) to end his days at Aberdeen, the scene of his first settlement, in that holy tranquillity and quiet which he had so well deserved by his many labours. But being recalled to meet the nobles, because dissensions had broken out amongst them which could not be settled except by his presence, he gave up his design. His friends dissuaded him from going, for he was now ill, but he replied that he was born not for himself only but for his country, and that he owed more to the state than to his own safety; and would not be prevented by the state of his health nor any one's persuasions from undertaking the journey. Accordingly, setting out in poor health, about half-way on his journey his fever increased and he stopped at Dunfermline. After he had been confined to bed there for some days, he made his will, leaving all his gold and silver and whatever furniture he had to complete

ad sui collegii Deyaeque pontis consummationem, suis quoque amicis qui fortunis minus abundabant, distribuendum testamento legavit : habebat tum Wilhelmus auri argentique decem librarum millia in thesauro ; praeter haec multa ei admodum pretiosa supellex. Edinburgum inde concessit. Sexto autem quam Edinburgum venerat die, febris coepit 5 ardere, ut nulla ei quies daretur : pertulit tamen dolorem eam noctem tacitus. Tum accersiti medici quod suae erat artis, desperata salute, sunt executi. Sacellum ex more ingressus pridie quam vita excederet ; ubi multa dixerat pie et docte de Christi religione, quam vera esset, quanta praemia proposita ejus observatoribus, quum sacra peragere 10 volens confecto corpore nequivisset, sacrum Christi corpus afferri jussit, quod, humi prostratus, lachrymans, tensis in caelum manibus, reverenter accepit. Inde oratione ante Salvatoris imaginem crucifixi de more habita, in cubiculum ductus lectulo decubuit, dormivit paulum, ut somnus excluderet dolorem : vesperi coenavit inter magnates quosdam 15 (qui ad eum consolationis causa venerant) ; gravi hujus sermone tristem vultum notare omnes, malum in eo signum praesagientes. Sera nocte, ubi strato sese dederat, aestuante febre, dolor ei vehementius crevit,

his College and bridge, and not forgetting his poorer friends. The bishop at that time had ten thousand pounds in his coffers, besides much valuable personal effects. Then he proceeded to Edinburgh. On the sixth day after he came to the capital, the fever increased so that he could get no rest. Yet he bore the pain that night in silence. Then the medical men were summoned, and while they despaired of his recovery, they did all for him that their professional skill could do. On the day before his death he entered the chapel as usual. He discoursed long with piety and learning on the religion of Christ, pointing out its truth and the great rewards which it held out to its faithful followers. Feeling too weak, in spite of his zeal to finish the service, he ordered the Holy Body of Christ to be brought to him, which he received prostrate on the ground, with eyes streaming with tears and hands outstretched to heaven. When he had finished his accustomed prayer before the image of the crucified Saviour, he was led to his bedchamber, where he lay down and slept a brief space in hopes that sleep might give a respite from pain. In the evening he supped with some of the nobility who had come to comfort him. These all drew melancholy inferences from his serious conversation and depressed looks. Late at night he retired to rest, the fever still increasing and the attendant pain. As best he could he tried to hide the pain from his friends. In

quem quantum fieri potuit dissimulavit. Mane ubi catarrhum sensisset in tracheam descendentem, cubicularium voce qua potuit evocat. Ex-templo cucurrerunt amici, moribundo circumstare, alii flere, alii precari, hortari alii forti esset animo, ne sibi ipsi deesset, futurum brevi sospitem.

5 Tum Wilhelmus, paulum oculos attollens et lachrymantes intuitus, Putabam vos (inquit) meliora suasuros; sanitatem spero immortalem: non me posthac caducorum cura sollicitabit. Vestrum erit ut proximo quisque opituletur; me jam certissima expectat mors: uti in hanc diem vixi, Christianus moriar. Interrogatus quo in loco sepeliretur, Animum

10 respondit, jampridem Deo devovi; corpus ubilibet sepelitore. Interrogatus anne quicquid absentibus amicis mandare vellet, Ut bene, inquit, sit eis: ego ad feliciora pergo. Et ubi aegra anima amplius demorari non potuit, Iesu Salvatoris nomine ejusque genetricis frequentius invocato, obticuit. Spiritum inde, non velut extrema patiens, sed ar-

15 ripiens quietem, hausit divinum: natum ad decus nostrae aetatis, Scotorum regni splendorem, et divini cultus augmentum; utpote qui, cum aut domi aut foris esset, quo ecclesia totius gubernationis sibi commissae cultioribus ministeriis pie et religiose coleretur, multoque quam

the morning, feeling a choking sensation from the accumulation of phlegm in his throat, he calls for his chamberlain with such strength of voice as he possesses. His friends hasten to his side and find that they are called to his death-bed. Some weep, some pray, others exhort him to be of good courage and not prove unworthy of himself, for soon he will be past danger. Then he, for a brief space raising his eyelids and gazing on his weeping friends, said: "I thought you would have given me better advice; the health I hope for is eternal. Henceforth the cares of this transitory life shall not affect me. Be it yours each to help his neighbour. Me, certain death awaits. As to this hour I have lived a Christian, so a Christian I shall die." Being asked where he would be buried, he replied: "My soul I have long since given to God. Bury my body where ye please." Asked if he had any message for absent friends, he said: "I pray for their happiness; I myself am going to a happier world". And when his feeble spirit could no longer linger here, he called on the name of Jesus the Saviour and His mother until speech failed him. He drew his last breath, not as one in extremity, but as one taking a divine draught, presaging eternal peace. He was born for the glory of our age, the honour of the realm of Scotland and the advance of religion. For, whether he was at home or abroad, it was to a rare degree his constant care

dudum exemplo vitae sacerdotum illustrior redderetur, impensius curavit praestititque. Hujus felicitis pontificis is erat exitus, posteaquam triginta annos sederat. Ejus corpus, exenteratum, conditum aromatibus, inde delatum Aberdoniam, non tam celebri pompa quam lugubri, in suo collegio ante praecipuum altare est humatum. Extitere tum prodigia aliquot. Foverni (vico nomen est decem millibus passuum ab Aberdonia) infans biceps atque bicorpor, duobus tamen cruribus, natus; in eo aliqui nihil foedum aspectu. Alius Aberdoniae natus, qui maternis admotus uberibus nec ea unquam sugere voluit, nec matrem horribili sine clamore videre, cujusvis alterius feminae mammas placide complexus. 10 Et pinnae, quae motu ventorum indicant flatum, et ob hoc templorum pinnaculis adhibitae, quae Aberdoniae fuere, aut ceciderunt aut effractae sunt omnes. Quo etiam tempore Wilhelmi funus est elatum, pastoralis baculus, ex argento conflatus, quem Alexander Laurentius (ut in funebri fit pompa) gestabat, fractus est, incertum quo pacto, altera parte in 15 fossam, ubi pontificis cadaver erat condendum, corruente. Allata est tum incerta vox, Et tecum, Wilhelme, mitra, sepelienda.

and endeavour that the whole diocese committed to his charge should have the pious and careful services of better men than before, and for as long a period as possible should be rendered famous by patterns of holy lives presented by its priests. Such was the end of this happy prelate, after he had acted as bishop for thirty years. His body was disembowelled and embalmed, and thereafter carried to Aberdeen. There it was buried in his own College, before the chief altar, with a pomp more mournful than magnificent. On this occasion several prodigies occurred. At Foveran, a village ten miles from Aberdeen, an infant was born with two heads and two bodies, but only two legs, being in other respects in no way hideous in aspect. Another child was born at Aberdeen, who, when placed to his mother's breast, refused to suck, or to look upon her except with horrible cries, although he took the breast of any other mother quietly. The vanes at Aberdeen which indicate the direction of the wind, and for this purpose are placed on the steeples of churches, all fell down or were broken. At the time that his funeral took place, his pastoral staff, made of silver, which Alexander Lawrence was carrying, as is usual in such processions, was broken. It is doubtful how this happened, but one part of the staff fell into the grave where the body was to be laid. Then a voice was heard, but whence it came was doubtful: "Thy mitre, also, O William, should be buried with thee".

Jam quae Wilhelmi vita, et qualis ipse fuerit, et privatus et publicus, brevius quam res expostulet monstravimus, ut cum omnis commendatio e vita nascatur, quae vivens gesserit, laudis gloria virum dignum ostendant. Quod si quem laudandum putamus, qui multa
 5 honeste confecerit, maximis in rebus cum laude summa fuerit versatus, occurrit nobis Wilhelmus, qui industria magnarum rerum conficiendarum pene omnes suae aetatis superavit. Si quidem eum extollendum censuerimus, qui Dei venerationem templis aedificandis aliisque piis operibus instauraverit, Christianae religionis ritus restituerit abditos,
 10 hominum compescuerit peccata, doctrinam sanctam coluerit, et ad Dei cultum doctorum auxerit numerum, Wilhelmus quoque occurrit nobis; id etenim viri acta, quae communem hominum facultatem longissime superare utcunque ostendimus, luce prope solis clarius demonstrant. Denique si quem immortalitate judicaverimus dignum ob virtutem, aut
 15 siquid sit virtute praestantius, qui incorruptam adolescentiam, juventam praeclaram, irreprehensibilem senectutem, omnes vitae gradus pudice, pie, integre, et sancte egerit, nihil tentans Christiano indignum, hic

Now we have shown more briefly than the subject demands what was the nature of the life of Bishop William in public and private. As a man's reputation depends entirely on the life he has lived, our object has been to show that his acts prove him worthy of praise and glory. But if we think of any man as worthy of praise as having performed many honourable actions, and as having played a most distinguished part in wider spheres of action, Bishop William at once occurs to us; for he may be said to have surpassed all his compeers in his devotion to works of public utility. If we think that a man should be extolled, who, by building churches and by other pious works, increases the reverence of God, restores the abandoned rites of worship, restrains wickedness, is the patron of sacred learning and increases the number of learned men devoted to the service of God, the name of Bishop William occurs to us as pre-eminently worthy of such praise. For the deeds of the man, as to the best of our poor ability we have shown, so far surpassed the ordinary efforts of men, that they prove my contention more clearly than the light of day. Finally, if we consider any one worthy of immortality for virtues, or for anything more excellent than virtue, for anything which exhibits an innocent youth, an illustrious manhood, a faultless old age, all the stages of life spent in modesty, piety, honour and sanctity, and in no practice unworthy of Christ, we at once think of Bishop

quoque Wilhelmus idem occurrit. Adolescens enim, juvenis, omni denique aetate, se totum virtuti accommodavit: verbum turpitudinis, perinde atque turpitudinem ipsam, semper detestatus; mulierum congressum et publicus et privatus obhorruit. Salutiferae Christi passionis frequenti delectabatur commemoratione, de qua solitus erat et docte et pie concionari, atque noctem quam sancta dies Veneris est secuta, cilicium indutus, piis precibus ducere insomnem. Dulce nomen Iesu nunquam excidit animo, quod die ac nocte, vigilans aut experrectus, semper habuit in ore. Miseris et afflictis quovismodo adeo compatiens, ut eorum incommoda lachrymis prosequeretur. Objecti criminis poenitentes si quando vidisset, ut benignus, haud durus pater, dulci affatu, lachrymans frequentius, monuit viverent studiose, scelus per voluptatem non admitterent; quo effectum ut plerique praesulis non tam auctoritate quam benevolentia moverentur ad meliora. Wilhelmi mortem secuta publica moestitia. Aberdonenses enim et cives et matronae, simul cum clero, eum ut parentem diu luxerunt, querentes Aberdonense decus cum eo cecidisse, eoque mortuo ipsorum neminem non fore infelicem. Haec

William as such an one. For in every period of his life, as youth and man, he devoted himself wholly to the cause of virtue. He even detested the word indecency as much as indecency itself. The company of women he avoided both in public and in private. He found delight in the frequent commemoration of Christ's saving sufferings, a topic on which he used to discourse with much learning and devoutness. The night before Good Friday he spent in prayer, clad in sackcloth, without closing an eye. The sweet name of Jesus was never absent from his thoughts, and day and night, sleeping or waking, was ever on his lips. His sympathy with those that were in misery or any affliction was so great, that he relieved their distresses with tears. If ever he saw any sorry for the sins charged against them, like a kind, not a relentless father, with gentle words and oftener with tears, he exhorted them to live carefully and not to be guilty of sin through love of pleasure; the result being that many were induced to lead a better life, not so much by the authority as by the kindness of the bishop. The bishop's death was the cause of universal grief. For the citizens of Aberdeen, as well as the women, along with the clergy, long mourned for him as for a father, saying, sadly, that with him had perished the glory of Aberdeen, and all their happiness had expired with him. Such

Aberdonensium querela. De Wilhelmo nihil dubitandum, quin, ob amplissimas virtutes, ob sanctissima in vita gesta, piūque in Deum et homines affectum, ad divam virginem, cui se adolescens devoverat, et cui tota serviverat vita, quam templis, si licet dicere, decoraverat, quam-
 5 que imploraverat moriens, profectus sit, cum Iesu Salvatore immortalī vita regnaturus, ad quam se dicebat iturum. Erat annus quo Wilhelmus fato est absumptus, Christi originis secundum carnem quartus decimus supra millesimum quingentesimum, regni Jacobi Quinti secundus. Co-
 orta est anno eodem Aberdoniae gravis pestilentia, quae duos continuo
 10 annos perduravit. Mortales ea cives absumpsit, quot nulla antea similis hominum memoria. Effectum inde ut Aberdonense universale studium multis simul incommodis afficeretur.

Post extinctum Wilhelmum, conducto die ad pontificem eligendum, canonicorum conventioni comes Huntleus, vir nobilis et opulentus, in-
 15 sperato supervenit, obsecrans uti ALEXANDRUM GORDONIUM, cognatum suum, Moraviensem cantorem, designarent episcopum, utile memorans rei sacrae Aberdonensi si turbulento adeo tempore crearetur

were the lamentations of the Aberdonians. There is no room for doubt, considering the bishop's pre-eminent virtues, the holy deeds of his life, his devotion to God and man, that he passed to the Holy Virgin, to whom he devoted himself in youth and whom he had served all his life, whom he had honoured, if the word may be forgiven, by building churches to her, and whose aid with his last breath he had implored. He went to reign, as he said, with his Saviour for evermore. He died in the year of our Lord 1514, and in the second year of the reign of James the Fifth. A terrible pestilence broke out at Aberdeen that year, and lasted for two whole years. It carried off more victims than any similar plague within the memory of man, and added to the other troubles of the University, caused by the death of its founder.

After the death of Bishop Elphinstone, on the day appointed for the election of his successor, the Earl of Huntly, a rich nobleman, unexpectedly appeared in the meeting of the canons, entreating them to appoint as bishop-elect his relation, ALEXANDER GORDON, Chanter of Moray. He pointed out the advantage to the cause of religion at Aberdeen, if in so troubled times one were chosen bishop who could support it by the forces and resources of his friends. The canons, yielding to the evil times, lest they should have to

pontifex qui eam amicorum copia et opulentia posset tutari. Canonici temporis iniquitati inservientes, comitis postulatis (ne durius aliquid paterentur) communi consensu obtemperaverunt. Jacobus tamen Ogilvius, qui per id temporis ad Lodovicum Duodecimum, Francorum regem, legatione fungebatur, Joannis Albaniae ducis, Jacobi Tertii regis 5 ex fratre nepotis, quem regni primores gubernatorem dixerant, auctoritate, Aberdonensis in Gallia vocatur episcopus. Is, uti alio loco commemoratum, postea sacro magistratu sese abdicavit. Summus vero pontifex, Leo Decimus, Robertum Formannum, Glasguensem decanum, Romae Aberdonensem declarat antistitem. Est Robertus facili atque 10 liberali ingenio, de iis qui Aberdoniae literarum sunt studiosi quam optime meritus; qui etiam ad tollendum dissidium ea tempestate inter regni Scotiae proceres subortum, longe reverendi, et vel ob id meritum ab omnibus observandi, fratris Andreae Sancti Andreae archiepiscopi, sui germani, suasu, ultro deposuit pontificatum. Dum res ita sese 15 haberent, Alexander Gordonius (cujus paulo ante est mentio habita) Huntlei comitis opera, assensum Joanne regni gubernatore praebente, summi pontificis auctoritate, sacrum Aberdonensem inivit magistratum;

submit to even harsher treatment, unanimously conceded his demands. However, James Ogilvie, who at that time was acting as Scottish ambassador to Louis the Twelfth, King of France, was, while in France, nominated Bishop of Aberdeen by the influence of John, Duke of Albany, grandson of James the Third, who had been appointed Regent of Scotland. He, as is mentioned in another place, afterwards resigned the sacred office. The Pope, Leo the Tenth, declared at Rome Robert Forman, Dean of Glasgow, Bishop of Aberdeen. Robert possesses an affable and liberal spirit, and has rendered many services to the studios at Aberdeen. He added to his other services at this time by voluntarily resigning the bishopric by the advice of his brother Andrew, the pious Archbishop of St. Andrews, a man who deserves respect for this if for no other reasons. His object in resigning was to put an end to the feuds which had arisen among the Scottish nobles. In this state of affairs, Alexander Gordon, mentioned above, by the help of the Earl of Huntly, with the consent of Albany the regent, and by the authority of the Pope, entered on the sacred office at Aberdeen. But immediately after his appointment he fell into a sickness, known as an ethic fever, which continued to trouble him till his death. The result of his illness was that he was unable to do anything to make his tenure of office

qui post initum pontificatum illico in valetudinem incidit (ethicam febrem vocant) quae ei dum vixit, perduravit; unde nihil praestare aut perficere potuit pontifice dignum. Accersiti medici quae suarum erant partium agentes, licet Alexandro firmam et perpetuam sospitatem arte sua, qua plurimum pollebant, conferre non poterant, tamen ut vita ei in triennium ferme prorogaretur magnis laboribus obtinuerunt. Mentio per id tempus de Wilhelmi pontificis legatis, ad Deyae fluminis pontis conditionem, collegii consummationem, aedium quoque ejus in vicinia condi inceptarum, tribuendis, frequentius facta. Conventi quibus Wilhelmus sua credidit vivens, alii quoque quorum in manus Wilhelmo moriente ejus opes devenere; obtentum nihil, temporis impediende iniquitate. Ea propter hi ad quos negotium maxime spectabat, quum viderent nec legi locum, nec homines, aut causae aequitate, aut recentibus episcopi Wilhelmi defuncti beneficiis, commoveri posse, ad ejus legata destinatos in usus distribuenda, ne majora sentirent incommoda, rem in opportunius tempus (siquando daretur) differentes, omnia dehinc summo continuerunt silentio. Moritur tandem Alexander, tertio pontificatus sui anno, sepultus ante aram praecipuam Aberdonensis basilicae.

memorable. Medical men were called in, and, by the exercise of the great skill they possessed, were able to prolong the bishop's life for nearly three years, although they could not restore him to complete and continuous health. Mention was frequently made during Gordon's life of Bishop William's legacies for building a bridge over the Dee, for the completion of his College and of other buildings in its neighbourhood, which had been already begun. Proceedings were taken against those whom, while he was alive, Bishop William had appointed his trustees, along with others into whose hands at his death the property had passed; but no decision was come to, owing to the evil nature of the times. For these reasons the latter, who were the parties chiefly interested, seeing that no place was being selected (for the bridge), and that the public could be induced neither by the goodness of the cause nor by the latest gifts of Bishop William to apply his legacies to the purposes destined by him, resolved, meanwhile, lest they should have to submit to still greater inconveniences, to defer the work to some happier time, if ever such should come, and to allow the whole question of carrying out his wishes meantime to lapse. At last Bishop Alexander died, three years after entering on office. He was buried before the high altar of the cathedral.

In ejus locum, canonicorum suffragiis, summi pontificis auctoritate adhibita, suffectus GAVINUS DUNBARUS, ex veteri Dunbarorum familia, generosis parentibus procreatus, in philosophia pontificioque jure apprime eruditus. Erat is fido semper et constanti animo, studiosorum amator, scelerum censor, cultorque justitiae, et ob hoc Jacobi 5 Quarti regis, adhuc privatus, secretioribus consiliis admotus, creditumque ei regium chartophylacium (nostrates registrum vocant) quod penes eum jubente rege deinceps permansit. Hic statim ubi pontificatum iniverat, Aberdoniam concessit. Prodiere adventanti obviam Aberdonenses cives, nobiles quoque qui in vicinia habitabant, honorationis causa. 10 Aberdoniam ingredienti omnia (et merito) honoris genera sunt adhibita. Fiebant ingentes campanarum tinnitus, tiliarum, tubarumque clangores; processere obviam religiosi viri, inde canonici et sacerdotes, omnes sacras vestes admodum pretiosas induti; subsecutus gymnasii Aberdonensis rector, cum viris scholasticis celebri admodum pompa: incredibili 15 laetitia, immenso cum gaudio, expectatum pastorem suscepere omnes. Quodcunque templum ingrediebatur, fiebat et cantantium et organorum dulcis harmonia; fulgebant parietes aulacis; tapetibus sternebantur

The canons chose as his successor, with the support of the Pope, GAVIN DUNBAR, a member of the ancient family of that name, the son of parents of noble birth, and himself a man pre-eminently skilled in philosophy and in the laws bearing on the duties of a bishop. He was ever distinguished for his faithful and consistent character; he was the patron of the studious, the censor of crimes, the upholder of justice. For these qualities he was, while yet a private person, admitted to the private councils of King James the Fourth, and entrusted with the royal archives, *i.e.*, with what we call the register. This office, by the king's orders, he continued to hold after he was made bishop. As soon as he entered on office, he came to Aberdeen. The citizens went out to meet him, by way of honour, along with the noblemen who lived in the neighbourhood. On entering Aberdeen, every mark of honour was deservedly paid him. Bells were rung, fifes and trumpets played. He was met by a procession of monks, canons and priests arrayed in costly sacred vestments. Then followed the rector of the College with a great procession of learned men. All displayed immense joy, and welcomed the long-looked-for shepherd of their souls with incredible warmth. Whenever he entered a church he was greeted with the sweet harmony of voice

pavimenta, odora ex thuribulis fundebantur nubes; et, ut brevibus res explicetur, nihil Aberdoniae tum fuit quod non suo more aliquod laetitiae signum prae se ferre videretur. Mox, ut sacra peracta, quae tum fuerant peragenda, quidam ex scholasticis gymnasii viris, rectoris jussu, nomine
 5 generalis Aberdonensis scholae pontifici gratulaturus, hanc aut non dissimilem habuit orationem: Si unquam immortalis Deus opem mortalibus auxiliumve tulerit, reverende antistes, hoc potissimum tempore nobis Aberdonensibus tulisse comprobatur, dum te, et vita gravem et doctrina adeo insignem, nobis dedit pastorem. Divina opera justa esse
 10 atque sancta undequaque necesse est: at nihil rectius, nostra sententia, jam multos annos egisse videtur, quam quod te, optatum juxta atque necessarium Aberdonensi sedi, procellis (ut ita dicam) fluctuanti, imo pene submergenti, rectorem creavit, qui hanc dioecesim, rectissime gubernando, in sanctum eum statum a quo pene defluxit, redigeres.
 15 Quis etenim, quaeso, e cunctis nostris contribulibus, ad pontificatum aptior, aut te dignior, inveniri potuisset? Qui enim tibi, aut consilii altitudine, aut morum gravitate, aut justitia, aut denique vitae sanctimonia, conferri possit, inveniam neminem. Immortales ideo tibi debentur

and organ. The walls glowed with rich tapestries, the floors were covered with carpets, clouds of fragrance were shed from censers, and, to express the whole briefly, there was no person or thing in Aberdeen which did not seem in its own way to publish abroad its joy. Anon, when the sacred rites which had to be performed were over, one of the members of the College, by order of the rector, in the name of that institution, congratulated the bishop in a speech something to this effect: "If ever God has given aid or help to mortal men, now, reverend father, is it established that he has sent these to us Aberdonians, in giving us as bishop thee at once so pious and so learned. All that God does must in all respects be regarded as just and holy; but he seems for many years to have, in our opinion, done nothing more wise than to have chosen thee, who art at once desired by and necessary to us, to take control of this diocese at a time when it is, so to speak, driven hither and thither by the waves, nay, is all but foundered, to the end that by thy skilful steering thou mightst bring it back to that holy condition from which it has all but passed. For who, I ask, of all our brethren could have been found better suited for the bishopric or more worthy of it than thyself? I should find no one fit to be compared with thee in lofty counsel, dignity of manner, justice or holy life. Eternal thanks, O blessed God, are therefore due to thee, for having given thy flock at

gratiae (optime Deus) qui pastorem Aberdonensi gregi tot tantisque virtutibus coruscantem dedisti, qui non solum ex omnibus eligi, et ab omnibus debuerit approbari, verum omnibus venerari, omnibus anteponi jure meruerit. Sed ne assentandi notam incurramus, a qua optimus quisque plurimum abhorreret, tuas amplissimas laudes tacebimus, quas 5 enarrare perinde esset atque immensi caeli singulas connumerare stellas. Et duo tamen munera quam brevissime obire conabimur. In priore siquidem tibi tuoque adventui gratulabimur, devota offerentes obsequia; in altero exactissime orabimus, praefato generali collegio, quod felicitis memoriae Wilhelmus tuus antecessor modestiae causa regale voluit 10 appellari, ejusque vicinarum quoque aedium ad scholasticorum usum consummationi, tua pro dignitate consulas. Quantum nobis omnes gavisi sumus, quantas Deo optimo gratias habuimus, praesul semper venerande, quum laetissimum nuntium accepimus, te sacrae Aberdonensis sedis episcopum designatum, verbis explicare nequimus; quippe 15 tum novimus insignem nobis moderatorem delectum, qui si quid incommodi turbulento hoc tempore indigne passi fuimus, id omne scite atque prudenter rependet, literatos tuebitur, fovebit, excolet. Extemplo

Aberdeen, as pastor, one gleaming with so many great virtues, one who not only ought to have been chosen before all and approved of by all, but who also deserved to be revered by all and preferred to all. But, lest we incur the charge of flattery, from which all good men would be free, we shall be silent as to thy great praises, which to rehearse would be a task as great as to name each of the stars in the vast firmament. Two duties we shall endeavour as briefly as possible to discharge: in the first place we congratulate thee on thy arrival, offering at the same time our devout respects; in the second we pray thee most earnestly, in accordance with thy dignity, to consult the interests of the aforesaid University, which thy predecessor, Bishop William, of blessed memory, from modesty, wished to be called King's College, and to finish the buildings in its neighbourhood for the use of its members. How glad we all were, what thanks we gave to the good God, ever to be revered bishop, when we heard the most glad tidings that thou hadst been selected our bishop, we cannot express in words. For we then knew that a distinguished ruler had 10 been chosen for us, who, if we have suffered any loss or indignity in these troubled times, will, with skill and prudence, compensate us for all, and will protect, cherish and advance the cause of learning. At once, on account of these tidings, a public meeting was called and we returned thanks to God.

ob hunc nuntium, indicto conventu publico, Deo laudes reddidimus; ubi uno omnium consensu decretum, ut cum primum reverenda tua paternitas huc adventaret, tibi congratularemur: quibus te nunc praesentem intuentibus, verba quibus animum nostrum erga te ostenderemus, 5 non sufficiunt. Verum tibi gratulamur quantum vel consummatissimus orator verbis posset comprehendere, aut humanum ingenium excogitare. Reverentiam demum tuam flexis corporis et animi genibus salutamus, simul in verum antistitem et moderatorem suspicientes veneramur; tibi-que nos modis omnibus obsequentissimos et nunc esse profiteamur, et 10 deinceps semper fore pollicemur. Ergo hunc diem communi laetitia iussu est festum agere; campanarum fieri tinnitus, musicorum concentum, organorumque melodiam; parietes aulaeis, pavimenta tapetibus sterni; ut nostra aedificia (suo more) quandam te veniente viderentur prae se ferre laetitiam. Agite ergo, viri Aberdonenses: pinnae, 15 gallorum simulacra, summis templorum sacrarumque aedium pinnaculis ad ventorum flatus indicandos adhibitae, occidente Wilhelmo effractae, Gavino veniente reparentur. Hic enim est caput non languidum, quod in singula membra spiritus infundat vitales. Hic est gallus Aberdonensi ecclesiae superpositus, nulla clade effractus, qui dormientes excitabit,

With one consent it was resolved that when thou, reverend father, should come here, we should offer thee our congratulations. Now that we see thee before us, words fail us to show our feelings to thee. But we congratulate thee as fully as the most consummate orator could accomplish by words or as human wit could devise to do. In short, we greet your reverence with the devotion of body and mind, and, gazing on a true bishop and ruler, we worship you. We promise, now and in all time to come, to be your most humble servants. Therefore this day is ordered to be spent as a holiday to express our common joy by ringing of bells and the harmonious strains of voice and organ. The walls are to be covered with tapestry, the floors with carpets, so that our buildings, in their own way, may seem to some extent to testify their joy at your arrival. Come, therefore, citizens of Aberdeen, let the vanes, in the likeness of cocks, placed on the spires of churches and sacred buildings to indicate the direction of the wind, which were shattered when Bishop William died, now be repaired when Bishop Gavin has come. For this is no lifeless head, but one which pours vital power into all the other members. This is a cock placed over the Aberdeen church, one destroyed by no tempest, one who will rouse the slumberers and

arguet torpentes. Lituus, baculusve pastoralis, dum Wilhelmi episcopi funus efferretur diruptus, nunc primum integer restitutus. Mitra, quam tum incerta voce cum Wilhelmo sepeliendam clamatum est, pristinum rediit ad decorem. Et ut tandem in universum dicamus, communis illa calamitas communi laetitia omnibus est mutata. Felices 5 idcirco nos te pontificatum adeunte; felices, inquam, tantum talemque moderatorem nacti; quem ob eruditionem pariter et probitatem jure optimo quisque sibi exoptasset. Nunc ut reliqua absolvamus, de iis quae ad tuae generalis scholae Aberdonensis attinent commodum et decorem, paucula subjungentes, prosequemur. Quis Wilhelmus fuerit 10 tuus antecessor, inter quem et te divino nutu (ut aequum est credere) tertius, ne vestrum quispiam suo careret splendore, interjectus est, quanti apud eum reipublicae salus, quanti divinus cultus, optime nosti. Is inter otia negotium quaerens, ut sua dioecesis literis polleret, splenderet virtutibus, hoc Aberdonense generale musaeum multis impensis 15 instituit, hocque venerabile condidit collegium, quod, e medio dira morte sublatus (quae tum maxime mortales opprimit, quum nullae ab ea metuuntur insidiae) nondum perfectum, reliquit tibi complendum, quem unum inter tot hominum millia semper optavit successorem. Deyae

chide the sluggards. The pastoral staff or crosier, which was broken at the funeral of Bishop William, is now restored afresh. The mitre, which some unknown voice then cried should be buried with him, now regains its pristine honour. In short, to sum up all, that common calamity is now changed to common joy. Happy, then, are we at your appointment; happy, I repeat, in having obtained so great and good a ruler, whom, for learning, alike, and virtue, each would have wished to obtain. Now, to finish the address, we shall go on to add a few words about what concerns the advantage and honour of your University of Aberdeen. What sort of man your predecessor, Bishop William, was, between whom and yourself it was Providence (for so we must believe) that placed another, that each of you might have his own glory, how dear to him was his country and the cause of religion, you yourself well know. He, amid his hours of rest, unrestfully seeking to make his diocese eminent in learning and distinguished for men of virtuous life, founded, at great expense, this home of the Muses at Aberdeen. This venerable College which, when carried off by cruel death (which is then most ruthless when its insidious attacks are not feared), he left unfinished, and to be completed by you, the one man, among so many thousands, that he always wished to

fluminis praeterea pontem, opus etsi laboriosum, ad publicum tamen commodum pernecessarium, condere incepit, comparatis quae ad magnam operis partem consummandam sufficere videbantur. Multa aureorum millia ad operis consummationem Wilhelmi testamento legata, quae
 5 majori ex parte ablata, compilata, direpta, nunquam in Wilhelmi destinatos usus, nisi impense juveris ac jusseris, conferenda. Oramus idcirco, optime praesul (exoremus sine) tua pro dignitate, nostra pro salute (utriusque rationem habes, scimus) nostris (tuis potius) rebus consule: fac tua opera et auctoritate nobis ablata restituantur, quae supremis
 10 verbis horum conditor suis mandavit, te auctore consummentur: consequamur legata, ut perinde atque illum sua, te tua praeclara gesta praedicent, secundoque habeamus pro conditore. Haec ubi perorata, extemplo respondit episcopus, gratam sibi Aberdonensis generalis scholae salutationem, rectorem virosque in ea literis deditos admodum
 15 acceptos; quibus ut prodesset, munus maxime iniit pontificium, sese in collegii aliisque memoratis rebus quae suarum partium forent, accurate vigilaturum, futurum omnibus (literarum maxime studiosis) pium

have as his successor. To come to a quite different matter, he began a bridge over the Dee, a most laborious but, if we look to the interests of the public, necessary work. He collected what seemed sufficient materials to complete the greater part of this task. Many thousands of pounds were left, by his will, for the completion of the bridge, which will have been in a great measure lost, stolen, plundered and in no way applied to the destined end, unless you earnestly help and give orders to have the money properly applied. We therefore pray you (pardon our importunity), in the name of your own greatness and our safety (that you care for both we know), to consult our, or rather your own interests. Cause, by your influence, what has been taken from us to be restored. Let our founder's dying wishes be carried out by your authority. Let us obtain his dying gifts, that as his glorious deeds speak his praise, so may yours declare yours, and thus we may regard you as our second founder." At the end of their speech the bishop replied that the congratulations of the University gave him great pleasure, that the rector and the learned professors were very dear to him, and that his chief reason for accepting his present post was that he might be of use to them, that he would carefully watch over the University and the other interests mentioned by them, and would be to all, but especially to the lovers of learning, a devoted father and helpful pastor. Nor

patrem, utilemque pastorem. Neque arbitrentur se alium pontificem adeptos, si non qui post episcopum Wilhelmum secundus collegio conditor esset futurus. Haec de eo sentirent; fore haud dubie ut haec in eo experirentur.

Secundum haec, soluta concione domum undique est concessum. 5
 Postridie cum venisset Gavinus pontifex in collegium, singulas ejus aedes revisit, sacra vasa et ornamenta: ad suos inde conversus, Haec (inquit) optimi olim pontificis Wilhelmi desiderium mihi haud sine dolore renovarunt. Hunc enim his aedibus, quocunque me verto, animo, hunc oculis, requiro. Libuit tandem Wilhelmi episcopi sepulchrum videre, 10
 sed vidisse poenituit. Est enim locus tapetibus stratus, nullo adhuc decenti monumento ornatus. Subiit illico pontificis animum indignatio cum miseratione, tanti viri reliquias neglectas, sine nomine, sine celebri monumento, jacere, cujus memoria tantam orbis partem parvagatur. Et abiens, Heu (inquit) tam raram in amicis fidem; tam paratam 15
 oblivionem mortuorum. Rebus itaque nostris consulemus viventes; mortui amicorum memoria cito excessuri. Cui non timenda haec

let them think that they had got a new bishop, even if he were not destined to be the second founder of the University. This was the light in which they must regard him. Assuredly, experience would show that his desire was to be to them all that he had said.

After these speeches the meeting broke up and all returned home. On the following day Bishop Gavin paid a visit to the various buildings of the University and examined the sacred vessels and ornaments. Then, turning to his friends, he said: "The sight of these things but renews my grief for good Bishop William. For, wherever I turn my steps, my mind thinks of him; my eyes miss his well-known figure." He desired at length to see his last resting-place; but when he saw it the sight pained him. For the place is covered with carpets, and as yet has no suitable monument. The bishop was at once filled with pity and indignation that the remains of so great a man should lie neglected, without a name or any monument to celebrate one whose fame extends over a great part of the world. As he departed, he cried: "Alas that faithfulness should be so rare among friends, that the dead should be so readily forgotten. We shall therefore consult our own interests while alive, seeing that when dead we shall so soon fade from the memory of our friends. Who must not fear this wrong which before our eyes has befallen

injuria, quae Wilhelmo nobis cernentibus accidit? indignior, procul dubio, notiorque omnibus futura, quo major tanti viri fuerit claritas. Exinde decrevit Gavinus, piis operibus atque religiosis intentus, immortalitati consulere. Quarto dehinc die conspectis quae ad Deyae
 5 pontis conditionem Wilhelmus paraverat, collegio, aedibus quoque ejus in vicinia, quarum ante meminimus, haud consummatis, et pontem condere, et Wilhelmi incepta ad finem usque perducere, ejus animum magna admodum incessit cupido. Quod ut facilius exequeretur, voluit ut Alexander Gallovidianus (paulo antea de hoc viro est memoratum)
 10 cui Wilhelmus episcopus veluti praecipuo atque fidissimo familiari, suas omnes fortunas credidit, legata ad collegium et ad pontem reciperet, tribueretque in usus Wilhelmi testamento destinatos. Is enim, quod, Wilhelmo superstite, collegio ante alios faverit, multaque egerit ad ejus commodum, ad hoc munus (omnium sententia) commodissimus est
 15 judicatus. Nec res diu dilata: pons condi est coeptus, ingenti pecunia per Gavinum ad opus tributa; magna ejus pars confecta, magna consummationis spes omnibus incussa. Nec tanto opere contentus, Gavinus aliud est aggressus, basilicae Aberdonensis caelaturam; sed hoc quoque

Bishop William? The indignity is greater, doubtless, and more likely to be known to all that it has happened to one of so great renown." Accordingly, Gavin resolved, by devoting himself to pious and religious works, to try to gain immortal fame. Four days after he examined the materials which Bishop William had prepared for the erection of the bridge over the Dee. He found also the buildings in the neighbourhood of the College which he had begun still incomplete. A strong desire seized him to build the bridge and complete Bishop Elphinstone's other works. For the better execution of these designs he wished Alexander Galloway (mentioned before), to whom as his chief and most faithful friend Bishop William had entrusted all his fortunes, to take charge of the bishop's legacies and employ them in the way destined in his will. For he in Elphinstone's lifetime had above all others favoured the College and done much for its advantage. He was therefore in the opinion of all the man best suited for this task. Nor was the work long delayed. The bridge was begun, Bishop Gavin giving large sums for its erection. A great part of it has been built, and sanguine hopes are entertained of its being brought to completion. Nor was he content with his work. He began another task—the emblazoned ceiling of the cathedral. This has been

magna ex parte mira arte consummatum. Inter haec quod ad religionem attinet, omittit nihil; ut sacerdotes rite divina exequantur, polleant virtutibus, omnes bonis instituantur moribus, magnam impendit operam. Sperandum nobis hunc virum, qui pontificatus sui initiis piis adeo delectatur operibus, majores suos (modo permiserint fata) et 5 urbanis et religiosis gestis aequaturum.

all but finished with wonderful skill. Amid these public works he neglects not the cause of religion, but earnestly strives to have the service of God duly performed and the priests men of virtue and good life. We must hope that this man who at the beginning of his tenure of office takes so great delight in pious works will (if the fates allow) equal his ancestors both in works of public utility and of religion.

**DOMINUS GUILHELMUS ELPHINSTONUS, ABERDONENSIS
EPISCOPUS, ET COLLEGII SCHOLASTICORUM ILLIC
INSTITUTOR AC PATRONUS, COLLEGIUM SUUM AL-
LOQUITUR.**

Palladii socii, quibus has legavimus aedes,
Extarent animi quae monumenta mei,
Vos colui vivens, inter vos mens mea vixit,
Vos carum duxi semper habere meos ;
Et memini vestri vivens, post fataque dura
Immemorem vestri reddere Parca nequit.
Et ne aliquid nostri vestrum desideret ullus,
Hanc animam in coelis ossa tenetis humi.
Qui nostrorum igitur soli nostri remanetis,
Sic memorem vestri me redamate patrem.

**WILLIAM ELPHINSTONE, LORD BISHOP OF ABERDEEN, FOUNDER AND PATRON
OF THE UNIVERSITY THERE, ADDRESSES HIS COLLEAGUES.**

Fellow-lovers of learning, to whom I have bequeathed this building to be a
monument of my love,
Living I cherished you, my thoughts were ever with you,
Dear to me was it to think you ever mine ;
Alive I remembered you, and after cruel fate has taken me from you, it cannot
make me forget you.
And, lest any of you should mourn my loss,
Believe that my soul is in heaven, while you keep my bones with you ;
And do ye that are left alone of us return my fatherly love which ever
remembers you.

RESPONDET COLLEGIUM.

Grata quidem nobis semper tua dona fuerunt,
 Grator at vultus, magne Guilhelme, tuus.
 Si prece vel pretio vitae revocabilis esses,
 Te revocet vita nunc sibi quisque sua.
 Sed quia nemo potest crudelia fata movere,
 Assiduo pro te vota precesque damus.

JOANNES VAUS IN LAUDEM HUIUS OPERIS ET AUCTORIS.

Si qua manet gratos animos librosque disertos
 Gloria, si prodest stemmata nosse patrum,
 Parta tibi est, Hector Boeoti, gloria jugis,
 Uno qui libro tot bene gesta refers.
 Ergo Abberdoniae dum sedes stabit et arae,
 Pons et gymnasium, nobile stabit opus.

Talos.

THE COLLEAGUES REPLY.

Ever dear were thy gifts to us,
 Yet dearer still thy countenance, great William !
 If thou couldst be recalled by prayer or the price of our life,
 Each of us would recall thee by his own life ;
 But seeing that none can alter cruel fate
 We offer for thee ever prayers and vows.

THE PRAISE OF JOHN VAUS GIVEN TO THIS WORK AND ITS AUTHOR.

If any glory awaits a grateful spirit and eloquent books,
 If there is advantage in knowing the history of our fathers,
 Perennial glory has been gained by thee, Hector Boece,
 Who in one book recordest so many great exploits.
 Therefore, as long as the Cathedral and its altars,
 As long as the Bridge and the College stand at Aberdeen,
 So long shall this noble work endure.

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THE BISHOP'S ADIEU.

Fellow-students whom I dowered
With a noble shrine,
Token of the love I showered
While but life was mine.
Ne'er can death make me forget
Those with whom on earth I met.
Lest, perchance, ye mourn my loss,
Ever think of this :
Though the earth retains my dross,
Yet my soul's in bliss.

THE COLLEAGUES REPLY.

Dear were all thy gifts to us,
Dearer still thy face,
If thou couldst be summoned thus,
Death we should embrace.
Fate is hard, nor changed can be ;
We can only pray for thee.

JOHN VAUS IN PRAISE OF THIS WORK AND ITS AUTHOR.

If to those who lived to praise
All their sires' renown
Glory comes, to charm thy days,
Glory is thy crown.
And 'tis thine until what hour
Crumble Bridge and Church and Tower.—*J.M.B.*

NOTES.

NOTES.

Preface, p. i., l. 5. Fergus II., according to Bishop Leslie (pp. 125-127), lived about 420 A.D., and was a contemporary of St. Ninian. He drove the Romans out of Scotland. Having for long been a man of war, he at last gained victory and peace, and then devoted his energies to the advancement of religion and culture. He liberally endowed the clergy, and, in particular, founded the Abbacy of Iona.

Preface, p. i., l. 6, *Britonibus*. This clearly means those inhabitants of Britain who were under the Roman yoke, *i.e.*, probably those south of the Roman wall between the Firths of Forth and Clyde. That this is the meaning of the word is proved by the fact that Leslie, referring to this expulsion, uses the words, *Romanis pulsus Scotos in libertatem asseruit*.

Preface, p. i., l. 7. The note on l. 5 shows that Boece is not alone in saying that Iona obtained at least additional pre-eminence in the time of Fergus. Hollinshead says, p. 81: "This Fergus was present with the Gotthes (under Alaric) at the winning of Rome, in the sacking whereof, amongst other spoiles, he got (as is reported) a certeine chest full of bookes, the which some hold opinion he brought afterwards into the Westerne Isles, and caused them to be kept in Iona, now Colmekill, within a librarie there builded for the same intent. Which bookes (as is to be supposed) were certeine histories or monuments of old antiquities. But the same were so defaced in the daies of Hector Boetius (who, as he himself writeth, caused them to be brought over to him to Abirdine), that it could not be understood of what matter they intreated."

Hollinshead (*i.e.*, Boece) tells us, p. 182, that Alexander I. chanced to come to Iona, and through "violent rage of weather was constrained to abide there three daies, and because he found some reliefe of meate and drinke by meanes of an hermit that dwelt within the same Inch, and kept a chapell there dedicated to Saint Colme, he made of that chapell an Abbeie of regular Canons," etc.

Preface, p. i., l. 14. Restennet Priory is near the town of Forfar. As far as I can see, there is no reason to think that the literary treasures of Iona were transferred to Restennet. The existence of these books is denied by Father Thomas Innes.

Preface, p. i., l. 15. *Quia* is in the first edition *qua*, which seems an error.

Preface, p. i., l. 20. There is no evidence that Edward I. carried off or destroyed national documents.

Preface, p. iv., l. 6. *Fuere* should be *fuervint*. This is a common error in Boece.

P. 6, l. 1. Bishop Leslie (p. 193) says: "After these victories (over the Danes) Malcolm II. established and dedicated to St. Moloch the Bishopric of Mortlach. He bestowed several lands on it. He caused to be set over the bishopric Bean, a man eminent for piety and learning, who afterwards was canonised."

The whole question of the foundation of the Bishopric of Mortlach and of the authenticity of the five first charters of the bishopric is fully discussed by Cosmo Innes in the preface to the *Registrum Episcopatus Aberdonensis* (Spald. Club). Bellesheim in his *History of the Catholic Church in Scotland* says: "The earliest notice we have of the See of Aberdeen is in the charter of the foundation by the Earl of Buchan of the church of Deer. According to Fordun (*Scot.*, IV. 44) the original see was at Mortlach, on the river Fiddoch, where it was founded by King Malcolm II. in gratitude for a victory over the Norwegians. Fordun's only authority for this statement appears to have been a tradition of the church of Aberdeen, which is contained in five charters prefixed to the chartulary of the see. This tradition, however, ascribed the foundation of the See of Mortlach not to Malcolm II., but to Malcolm III. (Canmore), and the five charters in question have been shown by the learned editor of the Aberdeen Chartulary (Register?) from internal evidence to be undoubtedly spurious. The first authentic record that we have of the see is in a bull by Pope Adrian IV. in 1157, confirming to Edward, Bishop of Aberdeen, the churches of Aberdeen and St. Machar with the town of Old Aberdeen and other lands." Again, Vol. I. p. 232, Bellesheim says: "The account given by Fordun of the foundation of the church of Mortlach is not found in the old chronicles, and is probably based on some confusion on the part of Fordun between Malcolm II. and Malcolm III. and between the foundation of the Bishopric of Aberdeen with that of Mortlach". (The translator says in a footnote: "Although Fordun's account of the establishment of a diocese at Mortlach by Malcolm must be rejected, yet it is not improbable that he may have founded there a Culdee monastery".)

Dr. Grub (*Ecclesiastical History of Scotland*, Vol. I. p. 193) considers Malcolm III. founder of the Bishopric of Mortlach. He says: "It would be interesting to ascertain the precise character of the new erection, but no certain information can be obtained; Mortlach was a well-endowed monastery, ruled by a bishop residing within its walls, but there is no sufficient authority for holding that any proper diocese was attached to its jurisdiction".

P. 6, l. 7. Boece makes the year 1010 A.D. coincide with the year 6209 from the Creation. According to the ordinary computation the year 1010 A.D. would be 5014 from the Creation. I have not been able to ascertain what chronological system Boece would have been likely to follow. Mas Latrie (*Travaux de Chronologie*) gives 5503 years as the date of the Creation before the advent of Christ according to the Alexandrian chronology, 5400 according to the Antiochian, 5509 according to that of Constantinople. The Byzantine historians give the date as 6502 or 6518. Professor W. M. Ramsay tells me that the earliest date quoted as from the Advent is 934. But see

Notes and Queries, August 19, 1893, where Eusebius is said to have given in the margin of his work such dates, although these may have been added afterwards by some scribe. Professor Stewart, D.D., Aberdeen, was good enough to point out to me that Des Vignoles in the preface to his *Chronology of Sacred History* asserts that he collected upwards of two hundred different calculations, the shortest of which reckons 3483 years between the Creation of the world and the commencement of the Vulgar era and the longest 6984.

P. 6, l. 10. *Cloneth* is Clova, situated in Auchindoir Parish. *Dunmeth* is in Glass, and the word is spelt also Dunmeithis, Dunmet, Tunmetht, Tumethe. See index to *Reg. Ep. Ab.* and *Antiquities of the Shires of Aberdeen and Banff*, II. 264. In the *Valuation Roll* it is now spelt *Dumeath*.

P. 7, l. 6. *Donortius* Bishop Keith (*Bishops*) calls also Barnocius.

P. 7, l. 14. In the charter of the foundation of the church of Deer one of the witnesses is Nectan, Bishop of Aberdeen. According to Bishop Leslie (p. 211) Nectan was the chief means of bringing about the treaty which gave Northumbria and Huntingdon to Henry, David I.'s son, and Cumbria to David himself.

P. 8, l. 7. *Sclaty* is probably a place of that name in the parish of Newhills, near Buxburn railway station. *Gowll* is probably the place mentioned in p. 15, l. 16, and it was near the Bishop's Loch to the east of Parkhill station. The name perhaps is still seen in Goval. *Murcroft*, or Morecroft, seems to have been near Old Machar Cathedral. See *Reg. Ep. Ab.*, II. 39, 126. *Kynmundy* is in the parish of New Machar, so is *Mawmesulach*, or Mameuley. See *Reg. Ep. Ab.*, I. 434, for an interesting lease (date 1549) of these two places. *Clat* is Clatt in the presbytery of Alford. *Tulynestyn* is Tullynessle in the same presbytery. *Rayn* and *Davyot* are Rayne and Daviot in Garioch.

P. 8, l. 15. Bishop Edward's name occurs in the bull of Pope Adrian IV., which Dr. Grub regards as the earliest authentic writ of the bishopric. See *Reg. Ep. Ab.*, I. pp. 5-7; also II. pp. 246, 247, and preface, p. xix. Bishop Keith says that the date of Nectan's death as given by Boece cannot be correct, as Bishop Edward is witness to King David the First's gift to the abbey of Dunfermline (*Cart. Dunf.*, fol. 6).

P. 8, l. 18. Bishop Leslie's *History*, p. 213: "Malcomus, quod a muliere omni aetate sua integer manserat, virgo dictus," etc.—"Malcolm IV. surnamed the Maiden because all his life he preserved his chastity," etc. *Ibid.*, p. 214: "Iis bellis feliciter confectis, nullis aut carnis illecebris retardari, aut amicorum persuasionibus induci potuit, quo minus castitatis sese voto obstrictus maneat. Rex consilio Eduardi Episcopi Aberdonensis usus est, cum in multis negotiis tum in primis in castitate servanda, quam ut rex tanquam Virgo ab omni labecula integram servet, Episcopus pius et exemplo docuit, verbo hortatur sedulo, eo usque ut Sanctus Rex cum Episcopo Sancto quis cui (should be *uter utri*) virginitatis palmam praeiperet, tam pie contenderit, ut contendendo uterque tandem virginitatis lauream post vitam castissime confectam, in caelo tulerit."—"These wars being brought to a successful issue, the king could not be hindered by the wiles of the flesh nor induced by the persuasions of his friends to swerve from the vow of chastity with which he had bound himself. (The construction of *sese* is erroneous.) He followed the advice of Edward, Bishop of Aberdeen,

not only in other matters but chiefly in the preservation of his chastity, to keep which like a virgin free from the slightest stain the holy bishop both taught him by example and earnestly exhorted him in words; and this to such a degree that the saintly king vied in such holy rivalry with the saintly bishop which should snatch from the other the palm of chastity that both in this contest after a most chaste life obtained at last in heaven the laurel wreath of the meed of purity." Bishop Keith, p. 406, shows that Malcolm IV. made a grant to the abbey of Kelso for the church of Innerleithen (Char. Kelso, fol. 16), from which it appears that he had a natural son. Probably he was called by his contemporaries the Maiden from his effeminate appearance, and the story of his chastity grew up afterwards. The words of the grant are these: "Praecipio etiam ut praedicta Ecclesia de Innerleithen, in qua prima nocte corpus filii mei post obitum suum quievit, ut tantum refugium habeat in omni territorio suo, quantum habet Wedale aut Tynningham, et ne aliquis ita sit temerarius, ut pacem praedictae Ecclesiae et meam super vitam et membra sua, audeat violare". Lord Hailes (*Annals of Scotland*, Vol. I. p. 129) has some appropriate remarks on the contrast presented by Malcolm's energy as a prince and his supposed monkish asceticism.

P. 9, l. 10. *In magnis gerendis* should rather be *in magnis rebus gerendis*.

P. 9, l. 15. *Condere* should be *condi*.

P. 9, l. 16. *Tuligreg* is Tilygreig in the parish of Udny. *Fetyrneir* is Fetternear in the parish of Chapel of Garioch. *Owyn* is Oyne. *Invercroudán* is Cruden. *Banquhore Denif* is Banchory-Devenick. *Bahelny* is Belhelvie.

P. 10, l. 1. *Kyninmund*. According to Bishop Keith Bishop Matthew belonged to the family of Kyninmund in Fife, and was formerly Archdeacon of Lothian. He mentions a number of deeds in which his name occurs. Bishop Keith inserts a Bishop Galfrid between Bishops Edward and Matthew. Bellesheim places Galfrid after Nectan, and evidently identifies him with Edward, or rather reads Galfrid for Edward. Dr. Grub has no Bishop Galfrid.

P. 10, l. 3. *Bras* is Birse, near Aboyne.

P. 10, l. 4. Dr. Grub gives the date of his death as 20th August, 1199.

P. 10, l. 6. *Calcho* is Kelso. Bishop John of Kelso can hardly have been Abbot John of Kelso, for in 1165 the latter obtained from the Pope the privileges of a mitred abbot for himself and his successors. Bishop John was, according to Boece, a prior, not an abbot, far less an abbot equal to a bishop. See Keith, p. 405. It is possible that Boece may have erroneously styled John *Prior* instead of *Abbot*, and if so he may have been the head of Kelso before he was Bishop of Aberdeen.

P. 10, l. 8. *Nullius* should be *nullius rei*. See p. 9, l. 10. Bishop Keith (p. 106) mentions several deeds where Bishop John is mentioned.

P. 10, l. 13. Adam is said by Bishop Keith to have had for surname Carail (*i.e.*, Crail in Fife), and to have been one of the king's clerks. His name occurs in the *Chronica de Mailros*, pp. 104, 106.

P. 11, l. 5. Matthew seems to have had the surname of Scot. Keith says he was Archdeacon of St. Andrews. His name occurs as chancellor of the kingdom in the records of the chancellorship. Myln in his *Lives of the Bishops of Dunkeld* does not mention him as one of the bishops of that diocese. Keith says, I know not on what authority, that Bishop Matthew died before his consecration to Dunkeld.

P. 11, l. 13. Gilbert of Stirling is mentioned in a charter of Alexander II. anno 1232. See Keith, p. 106.

P. 12, l. 7. Radulph, or Randolph or Ralph, is called further De Lambley. Keith mentions several deeds where his name occurs. The following is from Bishop Leslie, p. 217: "Eadem aetas protulit Rodulphum quendam prudentia insignem, sanctitate admirabilem, auctoritate primo Abbatem Aberbrothacum, Episcopum deinde Aberdonensem; qui ita utramque et religiosi et Episcopi viam in omni postea vita tuebatur, ut dubites plane, fueritne diligentior Episcopus, an arctior religiosus. Nam etsi dioecesim summis exhaustis laboribus obierit, ut clerum intra officii sui terminos contineret, populumque in rectam vitae rationem induceret, tamen tenuiori veste Episcopus quam Abbas, duriori parsimonia dives quam pauper, arctiori regula Magistratus quam privatus semper vixit. Unde Alexandro sanctissimo regi tam fuit in intimis, ut Ecclesiam Aberdonensem et fundo opimo et aliis donis lautissimis ejus causa amplificavit."—"The same age (the reign of William the Lion) produced one Rodulph, a man of notable wisdom and wondrous piety. He held the position first of Abbot of Arbroath (this abbey was founded by King William the Lion in honour of Thomas à Becket, with whom in his youth, according to Leslie, he had been very intimate) and afterwards of Bishop of Aberdeen. He throughout his whole career so observed the duties of a religious and of a bishop, that one might well wonder whether he was more energetic as a bishop or strict as a religious. For although with the greatest labour he traversed his diocese in order to keep his clergy within the bounds of their duty and to induce the laity to lead a proper life, he yet ever lived as bishop in simpler apparel than he had used as abbot, with sterner frugality when rich than when poor, with stricter observance of monastic rule when in supreme power than when he was a private individual. Hence he was on so intimate terms with pious King Alexander (II. ?) that that king for his sake bestowed a rich estate and other precious gifts on the church of Aberdeen."

P. 12, l. 16. *Religiosa vita* probably means the life of a *religious*.

P. 12, l. 16, etc. In preface to *Reg. Ep. Ab.* will be found notice of several deeds where Ralph's name occurs. Others will be found in Bishop Keith's *Lives*. Fordun calls him *vir magnae honestatis*, ix. 62.

P. 13, l. 10. Dr. Grub, I. 334, says with regard to this: "The bishop, with consent of the dean and chapter, promulgated a body of statutes for the government of his cathedral. This is the earliest record which we possess regarding the constitution of the chapter of Aberdeen. The bishop himself was one of thirteen canons, and in that capacity was subordinate to the dean. But his powers otherwise were extensive, all the prebendaries being appointed by him except the dean, who was chosen by the chapter." *Reg. Ep. Ab.*, II. pp. 38-50, and preface, pp. lxxvi.-lxxvii. Bishop Ramsay is styled by Fordun *vir nobili ortus prosapia et clara ornatus scientia*. In preface to *Reg. Ep. Ab.* he is said to have obtained a Papal rescript fixing the stipend of the incumbent of each vicarage at fifteen merks. He was appointed one of the young king's councillors in the settlement of the Government. Bishop Keith gives various references to him.

P. 14, l. 1. *Fatali*, etc. Boece seeks to give, as great a variety of expressions

for death as Tacitus gives for suicide. *Ubi peregrisset* should be *peregrat*. The subjunctive is very rare with *ubi*. Horace, C. iii. 6, 41, is scarcely a case in point as frequency is there implied, which in imitation of Greek is found in subjunctive in Livy and Silver Age writers, where Cicero and Caesar would use indicative.

P. 14, l. 2. The *Calendar of Documents relating to Scotland*, Vol. I. § 2013, shows that Bishop Peter was living in September, 1255, whereas Boece gives the date of his death as the fifth year of Alexander III., *i.e.*, 1254.

P. 14, l. 5. Grub and Keith give as the name of this bishop *Richard de Potton*. Fordun calls him *Peter de Potton*. Keith thinks the name is derived from *Polton*, a market-town in Bedfordshire. Fordun says though the bishop was an Englishman by birth he was "*prius per sacramentum fidelitatis Scotificatus*," *i.e.*, first made a Scot by the oath of fealty. His full name occurs in a royal precept as *Richard Poiton*. See *Reg. Ep. Ab.*, pref., xxv. Keith gives as the date of his death 1267, while the editor of the *Reg.* puts it in 1270, pref., xxv.

From a *taxacio* of all the bishoprics of Scotland made in the time of Bishop Peter, *Reg. Ep. Ab.*, II. p. 51, we find the relative values of the sees in 1256 to have been as follows: St. Andrews, £8023; Glasgow, £4080; Argyle, £280; Galloway, £358; Dunkeld, £1206; Brechin, £441; Aberdeen, £1611; Dunblane, £607; Moray, £1418; Ross, £351; Caithness, £286; total, £18,660—a very large sum, indeed, which shows, what is otherwise sufficiently proved, that before Edward I.'s aggression Scotland was in a most prosperous condition. Aberdeen occupies the third place in this list. It is not clear whether the Bishop Peter referred to in this matter was Peter de Ramsay, or his successor, Richard, or Peter de Potton. The See of Edinburgh did not exist till the time of Charles I. The bishoprics of Orkney and of the Isles were probably at this date not considered Scottish. They were regarded as Norwegian. The Archbishop of York also claimed supremacy over Orkney.

P. 15, l. 1. *Benkyem* is probably a form of Benholm, a coast parish of Kincardineshire. A *Thomas de Bennum* in the register of the Abbey of Arbroath under date 1262 is designated "*Rector Scholarum de Aberdene*". This is the first mention of a rector of the school. The plural *scholarum* is the usual form of this period, and is used probably to include the *Schola Grammatica* and the *Sang-Schule*.

Mackenzie, in his *Lives*, gives a long and irrelevant account of this bishop.

P. 15, l. 10. This was probably one of the provincial meetings of bishops, abbots and priors under a *Conservator*, particulars as to which will be found in Grub, I. 309. Lord Hailes is of opinion that the Scottish canons preserved in the *Chartulary of Aberdeen* were promulgated at this council (anno 1268). See Grub, I. 329, and footnote there.

P. 15, l. 16. See *Reg. Ep. Ab.* for references to this bishop. Vol. II. of the *Reg.*, p. 126, says, "*qui suffocatus fuit in lacu de Goyle*"; and p. 247, "*qui in lacu Goule insidiis occubuit anno 1282*". Boece makes him die of "an excess of rheum," which probably means pneumonia ending in suffocation. Bishop Keith also takes *suffocatus* as meaning death by natural suffocation, whereas the word is capable of supporting either the statement that he fell a victim to treachery ("*insidiis occubuit*"), *i.e.*, was strangled, or that he died from natural causes. Loch Goule is now known as the Bishop's Loch, and lies east of Parkhill railway station. See p. 8, l. 7.

P. 16, l. 3. A number of references to Henry Chein will be found in preface to *Reg. Ep. Ab.*, pp. xxvi.-xxviii., also in Bishop Keith, pp. 109, 110. Besides these the *Calendar of Documents relating to Scotland* has a number of interesting passages, some of which are here given. Vol. II., article 1487, 29/3/1304. King Edward to the Bishop of Aberdeen. Having lately given to his cousin, Henry de Percy, all the Earl of Buchan's lands, as the bishop knows, he commands him to allow no presentation to be made to any church in his diocese except by Percy. Article 1506, 12/4/1304. The king to the keeper of his forest of Drom (Drum?) commands him to give to the bishop or his attorney forty oaks by his gift. Similar warrant for thirty oaks for the bishop to the keeper of the forest of Kintore. And to the keeper of the forest of Buchan for other thirty oaks for the bishop. (*N.B.*—Buchan was not then treeless.) Query, were these oaks to be used in connection with the framework of the Brig of Balgownie? Tradition says it was built by Bishop Cheyne. If not for the brig, see p. 16, l. 7.

July, 1305. John, Earl of Athol, shows the king that when he holds pleas of justice, and "bygames entrent" . . . the Bishop of Aberdeen's clerks relieve and demand the "bygamete" out of the king's court, and say its cognisance belongs to them in the court of Christianity, and so they will have delivery; and when clerks are entered under indictment before the justiciar, so are they claimed by the clergy, when we offer them the Book to know if they are clerks, the clergy say this belongs to them, and will not suffer them to answer before us. And when clerks appear before him accused of many trespasses who are "borgois," or sons of "borgois," and clerks not accused of life or member, or touching testament or matrimony, the bishop's clerks come and claim them out of court, though they hold lay fees. (Endorsed:—The king's pleasure is that the franchises of the Crown be maintained in *statu quo ante* till he ordains the affairs of Scotland.) This document is part of a series of petitions by the earl to Edward I. Athol had taken the oath of allegiance to Edward, and had been engaged in repairing the castles of Aberdeen and Aboyne. The most interesting point brought out by the document is the struggle between the Civil and the Ecclesiastical Courts. There are two interesting words in the document, (1) the expression "bygames entrent," (2) the court of Christianity. In ecclesiastical law *bigame* means more than a bigamist. It means also one who marries twice, and also one who contracts a union, lawful or not, with a widow or an immoral woman, or a monk who violates his vows of chastity. (See Migne's Dict., sub *bigamus*.) *Bigame* is the Mid. English word used for bigamist. The first occurrence of the word given by Dr. Murray in his great dictionary is *Cursor Mundi*, 1300, "Lamech was the first o live That bigam was wit dubul vijfe". Court of Christianity means "capitulum, collegium, vel forum ecclesiasticum" (Migne), i.e., a chapter, body or meeting of ecclesiastics.

Tytler (*Hist.*, Vol. II. p. 206) shows that the clergy seem to have been the first who, in the charters of lands which they often procured from the Crown, prevailed upon the sovereign to convey to them the right of holding their own courts, and to grant them an immunity from the jurisdiction of all superior judges. As early as the reign of Alexander the First, a royal charter conferred upon the monks of the Abbey of Scone the right of holding their own court in the fullest manner, and of giving judgment either by combat, by iron, or by water. These powers of jurisdiction

excluded the authority of every other judge, of which we have decided proof in the *Cartulary of Aberbrothoc* (p. 19). It appears that in 1299 the abbot of that house repledged from the court of the king's judiciar, which was held in Aberdeen, one of his own men, upon pleading the privilege of the regality of Aberbrothoc.

The *Calendar of Documents, etc.*, shows that on August 1, 1291, Henry, Bishop of Aberdeen, swore fealty to Edward at Berwick. On July 17, 1296, at Aberdeen, the burgesses and community of Aberdeen took the oath to Edward separately. On July 19 of same year, at Aberdeen, Henry, Bishop of Aberdeen, along with Sir Walter, called Blacwatre, Dean of Aberdeen, took the oath. On August 28, at Berwick, the bishop again took the oath. On the same day hundreds of others swore allegiance, and amongst others Robert de Brus "le veil" (the elder) and Robert de Brus "le jeovene" (the younger), Earl of Carrick.

(*Cal. of Doc.*, July 24, 1297), Henry, Bishop of Aberdeen, John Comyn, Earl of Buchan, Constable of Scotland, and Gartnet, son of the Earl of Mar, to the king, give an account of their putting down an insurrection in Moray, and ask credence for Sir Andrew de Rathe, who will relate Andrew de Moray's insurrection and the state of the country. The Countess of Ross had aided them, for which they commend her to the king (Inverness). The insurrection here referred to seems to have been simultaneous with Wallace's rising in the south part of Scotland. Sir Andrew Moray was one of his most faithful supporters. Cressingham, on July 23, writes that Wallace was still holding out in Selkirk Forest. In the *Cal. of Doc.* the seals of the bishop and of the chapter are given. On August 28, 1296, at Berwick, there swore fealty "Ferghar, Canon of Aberdeen, and Friar Huwe, minister of the Order of the Trinity, of Aberdeen". (N.B.—*Minister* is the proper title of the chief friar of a Trinitarian monastery.)

Cal. of Doc., Vol. II. §§ 9, 10, date 1273, shows that the exports of Aberdeen to the continent were wool, ox-hides, salmon, boards of oak, deer-hides, lamb-skins and much other merchandise. John, a merchant of Aberdeen, first mentioned in 1273, has a safe conduct in 1299 while bringing provisions to King Edward and the army in Scotland. He is probably the first merchant of Aberdeen whose name is known.

Vol. II. § 1729, date 1305. The Bishop of Aberdeen shows the king that his church and his predecessors have been in full seisin in King Alexander's time, and in his own, and beyond the memory of men, of his second tithes, and the king had warranted them against disturbance by letters to the Warden of Scotland beyond the mountains and his sheriffs of Aberdeen and Banff; but the present chamberlain will not let him have them without a new order from the king: whereof he prays remedy. (Endorsed:—"The king's pleasure is that he have them," and all other "rents of the church as in King Alexander's time".) The following has been part of the same document. Also the bishop shows the king that one of his prebendal churches, that of Balhelvi, possessed in King Alexander's time a piece of land called "St. Ternan's land," lying between St. Ternan's Chapel and the sea on the north, which was leased to the Thane of Balhelvie by the parson of Lony, after whose decease the land was wrongfully attached to the said thayne by the king's servants and taken by force from the church in the time of the war. Prays an order to the chamberlain to take a "lelle

enquest," and if true, that the land be restored to the church. (Endorsed:—"The Lieutenant and Chamberlain of Exchequer commanded to inquire into the holder's and the king's right, and certify the king by next Parliament".)

P. 17, l. 9. The common tradition in Aberdeen seems to have been that it was on this occasion that the present armorial arms and motto of the burgh of Aberdeen—*Bon-Accord*—were first adopted. Boece is given as authority for this statement, but neither here nor in his *History of Scotland* does he make such a statement. The whole subject is discussed in *Armorial Ensigns of the Burgh of Aberdeen* by John Cruickshank.

P. 19, l. 3. *Ut* should be *quo*.

P. 19, l. 13. *Puerorum* not *liberorum* is the correct word here.

P. 19. The name of Bishop Alexander Kyninmund occurs in an interesting document preserved in *Foedera*, T. IV. p. 590. He is one of the magnates who in February, 1333, concurred in voting away the dearly bought liberty of his native land. See Hailes' *Annals*, Vol. II. p. 208.

P. 19, l. 17. For further particulars as to this burning of Aberdeen, which seems to have taken place in 1336, not 1333, as Boece says, see Hailes, II. p. 232; *Scala Chron. ap. Leland*, I. 555; Fordun, XIII. 37; Hemingford, II. 279.

P. 20, l. 5. Besides other references to Bishop Alexander to be found in *Reg. Ep. Ab.*, several will be found in Keith's *Bishops*. Without disputing the fact that this bishop possessed learning and piety, it may be noted that these gifts seem in Boece to be assigned either singly or in combination to all the bishops. So it has been said, "All maids-of-honour have beauty—by their place".

P. 20, l. 8. Several very interesting notes about Bishop William de Deyn are given in *Reg. Ep. Ab.*, p. xxix. Bishop Keith says it is doubtful whether his name should be Deyn or Deyer.

P. 21, l. 9. *Kyldrotty* is, perhaps, Kindrochit. *Kyl-* and *Kyn-* are constantly interchanged. Kindrochit was the former name of the parish of Braemar. It is so called in the Aberdeen Poll books, 1696. The name occurs several times in the *Reg. Ep. Ab.*

P. 22, l. 7. Alexander Kyninmund is the second Bishop of Aberdeen of that name. In the *Scot Abroad*, p. 56, the Kinninmond family is identified with the French Quine-monts, who had large estates in Burgundy and Touraine, and were of Scottish origin.

In the *Cal. of Doc.*, Vol. III., under date September 26, 1357, are found the following documents: September 26, 1357, Edward III. Letters patent by William, Bishop of Glasgow, John, of Dunkeld, Alexander (of Kynynmond?), of Aberdeen, John, of Moray, Alexander, of Ross, (William), of Dunblane, and Martin, of Argyll, with consent of their chapters and the whole clergy of Scotland, appointing William, Bishop of St. Andrews, Thomas, Bishop of Caithness, and Patrick, Bishop of Brechin, Chancellor of Scotland, their proctors for the ransom of King David. Append their seals and those of their chapters at Edinburgh. (The seal of the Aberdeen bishop is oval—dark green. For seal of chapter see Vol. II. App. III. 109; only fragments remain of the seal in this case.) September 27, 1357. Letters patent by Alexander, Bishop of Aberdeen, and the chapter, appointing Master David de Mar,

the Pope's chaplain, Treasurer of Moray, Canon of Aberdeen, and Sir John, Archdeacon of Aberdeen, their proctors for the ransom of King David. Edinburgh (date and seals lost). (Endorsed:—27 Sept. a° 32 Edw. 3, 1357.) September 26, 1357. Letters patent by Commissioners of the burghs of Edinburgh, Perth, Aberdeen, Dundee, Inverkeithing, Crail, Cupar, St. Andrews, Montrose, Stirling, Linlithgow, Haddington, Dumbarton, Rutherglen, Lanark, Dumfries and Peebles appointing proctors for the ransom of King David. Seal of Aberdeen:—Obverse, the triple-towered gateway of a city, the conical towers covered with shingles,—*Sigillum de Communi*—A——. Reverse, a bishop standing vested and mitred, crook in left hand, giving the benediction with the right; a crescent at his right elbow,—S—— *Colai Aberdonensis* (i.e., *Sancti Nicolai*, etc.). The above documents are interesting as showing the position of Aberdeen among the burghs of Scotland in 1357. The order is Edinburgh, Perth, Aberdeen, etc. Seventeen burghs are mentioned. The Sir John, Archdeacon of Aberdeen is no other than the poet John Barbour.

P. 23, l. 11. *Optimis quibusque*, the more classical construction is *optimo quoque*.

P. 24, l. 4. The *Epistolare* (*Reg. Ep. Ab.*, II. 248) says: "Qui primus templi hujus fundamenta jecit". See also II. 59, where, for the restoration of the cathedral, the bishop resigns all the second tithes, with the revenues of St. Nicholas' Church (except its fishing), and the chapter obliges itself to pay to the Master of Works the sum of sixty pounds sterling annually for ten years. See also *Reg. Ep. Ab.*, I. 131-2, where the Pope gives by two bulls indulgences to all who should assist to build the nave. A number of interesting references to the bishop will be found in the preface to *Reg. Ep. Ab.*, pp. xxx-xxxii.

P. 24, l. 10. It is not easy (possible?) to identify this embassy. In 1371 Wardlaw, Bishop of Glasgow, Sir Archibald Douglas, and Tynninghame, Dean of Aberdeen, concluded a treaty with the French king at Vincennes. Tytler, III. 8. In 1371 the English were very far indeed from holding the position in France which the Black Prince had gained some fifteen years before. Boece's statement that they were victoriously harassing town and country is inaccurate. The *Reg. Ep. Ab.*, preface, p. xxxi., shows that in 1375 the bishop was abroad; but by that time the English under John of Ghent had been reduced to great straits, and were glad to make a truce, so that the impression conveyed by Boece's statement, that the Scottish ambassadors went to France to help the French in their distress, is not justified by facts. Moreover, Boece makes the bishop die within a year of his return from this embassy. The *Reg. Ep. Ab.*, Vol. II. p. 248, fixes the date of his death as July 29, 1380; so that, according to Boece, the date of the embassy must have been about 1379. As a matter of fact, after the death of Edward III. in 1376, the English for a considerable number of years were too much engaged with domestic troubles, such as the Peasants' War and the teaching of Wiclif and his followers, to be able to send armies to France.

P. 24, l. 13. *Stranguria* is not absolute retention of urine, but difficulty of passing it.

P. 24, l. 17. *Postquam* with the subjunctive mood is very rare in classical Latin.

P. 25, l. 6. On June 30, 1371, at Vincennes, when he was Dean of Aberdeen, Adam de Tynningham was one of the ambassadors who concluded an important treaty between the French and Scottish kings.

P. 25, l. 16. This Alexander was the famous "Wolf of Badenoch". The question whether he was illegitimate or not turns on the nature of the relationship existing between King Robert II. and Elizabeth More, daughter of Sir Adam More of Rowallan. There seems little doubt that she was his wife; Robert III., her eldest son, who succeeded his father, could hardly have done so had he been illegitimate. If the eldest son was legitimate, the youngest must have been so. See Ruddiman's Introduction to Anderson's *Diplomata*. The "Wolf's" treatment of the neighbouring Bishop of Moray and his burning of Elgin Cathedral in 1390 are better known than his dealings with the Bishop of Aberdeen. In the *Reg. Ep. Ab.*, pp. 136-7, will be found under date 1382 an account of how the Bishop of Aberdeen had to call in the secular arm to get rid of an invasion of the Church lands in Birse by the Macintoshes. These may have been instigated by the "Wolf". He had an illegitimate son who followed in the footsteps of his father, and distinguished himself by a raid across the hills which separate Aberdeenshire from Forfarshire. Tytler calls the son Duncan, while Hill Burton calls him Alexander.

P. 26, l. 6. "Second tithes." The learned editor of the *Reg. Ep. Ab.*, preface, p. xxxiv., thus explains the nature of these: "These dues are everywhere described as consisting of a tenth of the *thanagia, redditus et firme* (or rents and dues payable by the thanes and tenants of the king's demesne lands); a tenth of the casualties of superiority (or the revenue levied from crown vassals for ward, relief, marriage and non-entry); and of the escheats, fines and whole issues of the king's courts—as well in burgh as *to land*—within that district. The right of the bishops of Aberdeen to these is confirmed by royal charters dating almost from the foundation of the See." Interesting questions in connection with the Church lands emerged in Bishop Adam's period of office. For an account of these the reader may refer to the *Reg. Ep. Ab.*, preface, pp. xxxii., xxxiii.

P. 27, l. 17. Boece is wrong here, 1390 being the first, not the third year of the reign of Robert III.

P. 28, l. 6. The sentence beginning *Imprimis* is an anacoluthon.

Hill Burton (*History of Scotland*, Vol. III. p. 80) says about 1400 the English king, Henry, began his reign with a grand invasion of Scotland. He marched with a large force as far as Leith. Rothesay was then acting as Governor of Edinburgh Castle, which held out stoutly and effectually against the English. Albany, who commanded a large army a few miles distant, did not offer battle, and it has been suspected that he would have had no objection to see Edinburgh Castle fall into the hands of the English, if, thereby, his nephew should be killed or taken prisoner. I can find no other authority but Boece's for the statement that Bishop Greenlaw caused the siege of Edinburgh Castle to be raised at this time. In his history Boece gives the impression that this invasion by King Henry was a mere pretence on his part, and that he was actuated by kindly feelings towards the Scots. It may be noted that Boece seems to represent the invasion by Henry as taking place shortly after Greenlaw's appointment to the bishopric, whereas it took place ten years after that event.

P. 28, l. 7. *Puellarum Castrum*. Stow, in his *Summarie of Englyshe Chronicles*, tells us one Elbranke, who flourished 989 A.C., "was ruler of Britayne. He had

twenty-one wives, of whom he receyved twenty sonnes and thirty daughters, which he sent into Italye, there to be maryed to the blood of the Trojana. In Albany (now called Scotland) he edified the Castell of Alclude, which is Dumbreyton: he made the Castell of Maydens, now called Edinburgh." Camden says: "The Britons called it *Castel Mynedh Agnedh*—the maidens' or virgins' castle—because certain young maidens of the royal blood were kept there in old times". The word *maidens* in all probability arose from some Celtic word of somewhat similar spelling. See an interesting note in Constable's edition of John Major's *History*, pp. 15 and 16. "*Castrum Puellarum*," says Chalmers, "was the learned and diplomatic name of the place, as appears from existing charters and documents, Edinburgh its vulgar appellation."

P. 28, l. 13. In the *Registrum Magni Sigilli* of Scotland Bishop Greenlaw's name as chancellor occurs fourteen times.

P. 28, l. 14. Robert III. died in 1406.

P. 29, l. 2. The date of Crescy and of the engagement at Blanche-Taque is 1346. It seems strange to refer to defeats so long past, and to say nothing of Poitiers (1356) or Agincourt (1415). Blanche-Taque, or white shingle, is a ford on the river Somme, where Edward III. had to fight his way across two days before the battle of Crescy. Michelet (*History of France*, translated by G. H. Smith, Vol. I. p. 367) says: "Edward had ordered search to be made for a ford (across the Somme), but none could be found. He was brooding over his thoughts, when a youth of Blanche-Tache (white spot or white ford) undertook to show him the ford of that name. Philip (the French king) had stationed some thousands of troops there; but, urged by the sense of their imminent peril, the English made a great effort and effected their passage."

P. 29, l. 7. *In Gallia* should be *in Galliam*.

P. 29, l. 14. Michelet (Vol. II. p. 114) says: "Charles VII. next tried foreigners, those foreigners who were accustomed to English wars—the Scotch. They were the deadliest enemies of England, and their hatred might be relied upon as well as their courage. High hopes were entertained of these auxiliaries. A Scot was made Constable of France, another Count of Touraine. Yet, notwithstanding their indisputable bravery, they had been often defeated in England; and they were so in France, not only indeed defeated, but exterminated at Crevant and Verneuil (A.D. 1423, 1424). The English took care that not one should escape. It was pretended that the Gascons through jealousy had failed properly to support them." Amulgard adds that the French were consoled for the loss of the bloody battle of Verneuil by the extermination of the Scotch. Monstrelet, the chief authority for this period of French history, says the battle was lost from the dissensions between the Scotch and the French. Boece says (p. 29, l. 15) that 10,000 troops were sent, whereas 7000 is the correct number. Hill Burton rightly says that these were no mere auxiliaries. They were fighting their *auld enemies* on French soil instead of British. See *Scot Abroad*, p. 24. The Earl of Buchan was the governor's son; he was made Constable of France. Buchan passed over in 1424 and was afterwards joined by the Earl of Douglas, his father-in-law, who brought 4000 men with him. Boece (p. 29, l. 16) speaks as if the two had gone to France together, whereas Douglas did not join

Buchan until after the battle of Baugé, in which the Scots inflicted a signal defeat on the English. The 10,000 men said by Boece to have been sent to France at one time, would thus consist of two bodies of 7000 and 3000 sent at different times.

P. 30, l. 1. Bishop Leslie (*History*, p. 259) uses almost identical Latin in describing this embassy: but instead of *adjuverant* he has *adiverant* (had gone to). It is remarkable that neither writer should have seen that the subjunctive mood should have been used here.

P. 30, l. 6. It is said that the famous Scots Guard of the French kings was at first formed from the Scots who survived Verneuil.

P. 30, l. 14. Murdac, or Murdoch, succeeded his father in 1419. The defeat of the Scots at Verneuil occurred in 1424, so that Boece is wrong in saying that the death of his brothers had anything to do with the death of the governor. For an account of the battles fought in France by these Scots see Tytler's *History*, Vol. III. p. 535.

P. 31, l. 5. A number of references to Bishop Greenlaw will be found in the preface to *Reg. Ep. Ab.* and in Keith's *Bishops*. He does not seem to have been chancellor of the kingdom continuously, as Duncan Petit's name occurs in some deeds as that of the chancellor. In *Reg. Ep. Ab.*, Vol. II. pp. 143, 160, 181, a silver cross, containing part of the wooden cross on which St. Andrew suffered, is mentioned among the other precious possessions of the church. It had originally belonged to Walter Trail, Bishop of St. Andrews, who died in 1401, and came into the possession of King Robert III. in accordance with a law then in force which made the king heir to all property left by bishops. The king presented it to Bishop Greenlaw, who gave it to the church. In the inventories taken of the church's valuables in 1436 and 1463 it is mentioned as quite safe, but in the inventory of 1549 it is shorn of its chief glory. It is described there as a cross of silver gilt with gold, with three rubies, in which there *once* was part of the wooden cross of St. Andrew, whose foot has been stolen, etc. According to Keith (*Bishops*) Bishop Greenlaw was postulated to the See of St. Andrews, but in the interim Henry Wardlaw, being at Avignon at this time, was preferred to the See of St. Andrews by Pope Benedict XIII. and consecrated there in the year 1404. Bishop Greenlaw died in 1422 (*Reg. Ep. Ab.*, Vol. II. p. 248). The ethical fever which carried him off was, I suppose, what is now called phthisis, or consumption. I come to this conclusion in the following way. In Low Latin (Migne) dictionary *ethica* is given *febris species, fievre éthique*. In Cotgrave's Old French dictionary *ethique* is given,—“in a consumption, meager, languishing,” and *hettique*,—“sicke of an Hectick, or continuall Feaver,” hence also, “meager, leane, dried up, in a consumption”. So that the word *ethical* is the same as *hectic*, from Greek *ἔκρυς*, consumptive, used by Galen. The *longa aegritudine* of the text corresponds to the “continuall Feaver” of Cotgrave. By the way, *aegritudo* used of bodily sickness is *post-Augustan*. Cicero always uses *aegritudo* of the mind, *aegrotatio* of the body.

P. 31, l. 11. *Caesareus*. This word means properly imperial.

P. 31, l. 13. *Postulatur*, commonly translated, is *postulated*. In Migne it is given,—“He is said to be postulated who is chosen bishop by the common decision of the clergy and people”.

P. 32, l. 8. *Flexis animi et corporis genibus*, literally, on the bent knees of mind and body, a very bold figure indeed.

P. 32, l. 13. *Explosis*. This word in Cicero is used only of driving off the stage by hissing. In the Silver Age it is used as here.

P. 33, l. 2. Hollinshead (p. 260) gives the following account of the strained state of affairs existing between Duke Murdoch and his sons:—

"Thereto was Murdoch so negligent in chastising his sons, Walter, James and Alexander (whether through softnesse and lacke of wit, or by reason he bare such a fond, tender, fatherlie love toward them), that they, having him in small regard, plaied manie outrageous parts, to the sore offending of a number. At length one of them taking displeasure with his father, for that he would not give him a falcon, the which he had long before greatlie desired, stepped to him, and plucking hir beside his fist, wrung hir necke from hir bodie even presentlie before his face. Whereupon the father somewhat kindled with this presumptuous deed of his sonne, 'Walter,' said he (for so was his name that had thus misused him), sith it is so that thou and thy brother will not be ruled by my soft and gentle government, I shall bring him home yer it be long, that shall chastise both you and me after another manner.' And after this he rested not to travell still for the redeeming of James the First out of captivitie, till at length he brought him home indeed, to the great wealth, joy and good hap of all the Scottish nation."

It seems remarkable that Boece in the text should call Murdoch's son Robert instead of Walter.

P. 33, l. 4. If Perth was called St. John's town in Boece's time, it has now regained its old name; but it is doubtful if it ever had any name but Perth, except in ballads and certain documents.

P. 33, l. 9. *Objectatus*. This use of the word is not Augustan. In that age, in good prose it meant to reproach. In poetry with acc. and dat. it meant to expose to danger, etc., and that is perhaps what is intended to be its meaning here.

Rymer's *Foedera*, Vol. X. p. 303, shows that James was to be ransomed on payment of 40,000 merks.

The four principal towns, Edinburgh, Perth, Dundee and Aberdeen, took an obligation to pay the sum to the English Treasury, in the event of its not being paid by their own sovereign.

P. 34, l. 4. *Obbrutuerat*. This is a non-Augustan word.

P. 34, l. 10. Henry de Lichtoun or Leighton was Bishop of Aberdeen from 1424 to 1441. He had previously been connected with the Cathedral of Moray, of which he was canon and chantor. In 1414 he was consecrated Bishop of Moray. During his tenure of office Elgin Cathedral was restored after its destruction by the "Wolf of Badenoch," so that Aberdeen Cathedral was not the first sacred edifice that he helped to erect. As a man of affairs Bishop Leighton undertook various famous embassies. He was one of the commissioners sent to England to negotiate the ransom of James I. He was also sent, or to be sent, on an embassy to Rome, as a safe conduct to pass through England was given him in 1425. He was one of three ambassadors sent to France to arrange a marriage between the Dauphin and

Margaret, the eldest daughter of James. This marriage took place in 1436, when she was only thirteen years of age. The Dauphin was no less famous a person than Louis XI., whose cruel character and eccentric manners must have made him a very uncomfortable husband. Scott says in *Quentin Durward*: "His first wife, Margaret of Scotland, was done to death by slanderous tongues in her husband's court, where, but for the encouragement of Louis himself, not a word would have been breathed against that amiable and injured princess". John Major tells us that there was some difficulty in raising the requisite dowry of the princess, but that the marriage was nevertheless accomplished; for the Scots were in high favour with Charles VII. when he was Dauphin, and of their number 20,000 had lost their lives in France in defence of his right to the throne: wherefore Charles was content to receive a moderate dowry for his son. The Princess Margaret and her sister Eleanor, who married Sigismund, Duke of Austria, inherited their father's love of literature. In *Menagiana*, Vol. II. p. 130, will be found this anecdote. The Dauphiness, finding the famous poet Alain Chartier asleep in the saloon of the palace, stooped down and kissed him—observing to her ladies, who were somewhat astonished at the proceeding, that she did not kiss the man, but the mouth which had uttered so many fine things.

P. 34, l. 15. *Applausu* is probably not a classical word. It is not given in Lewis and Short's Dictionary. In Facciolati it is given as occurring once in *Cic. de Div.*, but there a better reading is *plausu*.

P. 35, l. 8. In the preface to *Reg. Ep. Ab.*, p. xxxviii., it is said that Bishop Ingelram seems to have been an acolyte of Pope Eugenius IV.

P. 35, l. 14. *Gemursa*. This disease is mentioned by Pliny (xxvi. 1) as having become extinct, the very name being forgotten. He says *gemursa* was the old name of it and that it had its seat between the toes. In Festus (*Corp. Gram. Lat.*, Vol. II. p. 21) the word is thus defined: "sub minimo digito pedis tuberculum, quod genere facit eum qui id gerat," i.e., a small swelling below the little toe which makes him groan who has it. This is an erroneous etymology. The word is derived from Greek *γῆμα*, to swell, which probably is of the same origin as Latin *gemo*, to groan; but the disease would more likely get its name from the swelling than from the groaning. Although I have consulted several eminent medical men, I have been unable to identify this disease. That this should be so is not strange, when we consider that Pliny says it only appeared for a brief period and then became extinct. We may rather wonder at Boece's boldness in calling any disease by so uncommon a name. He is twitted by Hailes, Vol. I. 367, as being a physician who was unscientific. In Mackenzie's *Lives* it is mentioned that Boece was summoned to cure a case that had baffled the ordinary medical men. Apart from those two references, so far as I know, there is nothing to show that he claimed a knowledge of medicine.

P. 35, l. 15. *Confirmatus* in classical Latin means emboldened, if applied to persons. In the sense in which it is used here, one would expect it to be used of things.

P. 36, l. 5. The Decretals. These were letters of the Popes, containing decrees or replies to those who consulted them on any point.

P. 36, l. 6. *Clementinas*. These were decretal epistles of the Popes, collected into one book by Clement V. and forming the seventh book of the Decretals. In the

University Library there are two MS. copies of these, which belonged to Bishop Elphinston.

P. 36, l. 9. *Inchoavit*. Here, as elsewhere, I have preserved Boece's spelling. Modern editors write *incohavit*.

P. 37, l. 4. *Dum* with subjunctive in sense of *while* in an ordinary direct narrative is of very doubtful Latinity. Two examples from Livy (i. 40 and x. 18) are given in Lewis and Short's Dictionary; but in both these passages later editors give *quum* not *dum*. In passages like the present the best construction of *dum* is with the present indicative.

P. 37, l. 9. According to Bellesheim, Ingram, Ingeram or Ingelram de Lindsay was Bishop of Aberdeen from 1441 to 1458. In 1434 he was the Pope's acolyte. See *Rot. Scot.* 10th May, 12th year of Henry VI. of England. The *Reg. Ep. Ab.*, preface, pp. xxxviii.-xl., gives many references to this bishop. Other material also is found in Lord Lindsay's *Lives of the Lindsays*.

In the second volume of *Reg. Ep. Ab.*, pp. 70-85, will be found many statutes adopted during his period of office, the object of which was the better management of the common property, the service of the Church, etc. At p. 85, Vol. II., will be found a list of the furniture and utensils handed on by one prebend and canon to his successor, which it may be interesting to translate into English. In the *aula*, or public room, a sufficient, i.e., substantial, table with trestles; a *basin* with a *lavacrum*, or washstand; a towel with a table napkin; a silver spoon; a stoup (*ciphus* a misspelling for *scyphus* [?]) with a lid. In the bed-chamber, *le couche*, or bed; a bed-cover; a pair of linen sheets; two blankets. In the kitchen, a copper pot; a sufficient plate; a mortar and pestle; a chain which is called *ketilcrooks* (kettle-crook); a side-dish (*parapsis*, better *paropsis*); a flat plate (*discus*=Gk. *wivaß*, St. Matt. xiv. 8, "a charger"); a dublar (see Jamieson's Dictionary); a sauce boat [?] and saucer; a spit with an andiron (Fr. *landier*, i.e., *l'andier*). In the brew-house, a brewing leid (see Jamieson's Dict., *leid*) with the tub which is called the mask-fat (mash-vat) or cauldron; the vessel (*algea*=*alveus* [?]) which is called the trovch (trough); a gyle-fat (see Jamieson); a bucket (*sa*, *say*, see Jamieson); a barrel. In Orem's *Old Aberdeen*, p. 134, this passage is translated, but imperfectly.

At p. 256, Vol. II., will be found an interesting Bull of Pope Nicholas V., allowing salmon fishing on Sundays and festivals during the five months when these fish frequented the coast, on condition that the first salmon caught on each Sunday or festival should be paid to the maintenance of the fabric of the parish church. The date of this Bull is 1451 (p. 248, Vol. II., *Reg. Ep. Ab.*). He is said to have died of old age in 1454. Keith (*Bishops*) says that in his old age he incurred the king's displeasure for refusing admission to some persons whom the king had presented to benefices. What authority he has for this I do not know.

P. 37, l. 15. Lincluden College, near Dumfries, was formerly the seat of Benedictine nuns. It was changed into a college or provostry by Archibald the Grim, Earl of Douglas, because of the "insolence and lewdness" of the inmates.

P. 38, l. 6. Hollinshead, p. 261, gives some account of this Patilloe. He belonged to Dundee. His services in expelling the English from Gascony gained

him from the inhabitants the title of "Le Petit Roy de Gascoigne". His statue was erected in the hall of the King of France. He was the first captain of the famous Scots Guard of the French kings.

P. 39, l. 3. I venture to think that Charles VII. of France had no particular love for either Henry VI. or his rival Edward of York. He wanted to play off the one against the other, to see the English involved in civil war so that they might not be able to send armies into France. There was a secret alliance between James II. of Scotland and Henry VI. See Tytler, IV. p. 148. The moving spirits in England were the queen, Margaret, a woman of indefatigable spirit, and the king-maker, Warwick. Henry VI. was, at best, a mere figure-head. The queen, by her intrigues with France and Scotland, had made the Lancastrian party seem non-national, while the hopeless weakness of her husband rendered the brave queen's efforts helpless, and drove all lovers of order and good government into the Yorkist camp.

P. 40, l. 10. Henry was sent to the Tower of London. On May 21, 1471, he died there, whether by murder or by natural causes is uncertain.

P. 40, l. 13. *Cum Carolo* should probably be *apud Carolum*.

P. 41, l. 1. Alexander Vaus was Bishop of Galloway from 1426 to 1451 (Keith's *Bishops*). *Candida Casa*, or Whithorn, was the seat of the bishop. The see was said to have been founded by St. Ninian. Vaus is a corruption of the Norman *De Vallibus*.

P. 41, l. 15. Ninian was Bishop of Galloway from 1459 to at least 1479. In 1483 George Vaus is mentioned as Bishop of Galloway (Grub's *Eccl. Hist.*, I. 392). Bishop Spens died April 15, 1480 (Grub, I. 391), so that he could hardly have helped to get George Vaus elected. Keith gives 1489 as the date of George Vaus' appointment, which is still more opposed to Boece's statement. Gomme's *Gazetteer of Scotland* under Whithorn says: "The canons of Whithorn priory formed the chapter of the See of Galloway, their prior ranking next to the bishop". See also Keith's *Bishops*, p. 399.

P. 41, l. 16. Tongland, in Kirkcudbrightshire, had a Praemonstratensian abbey. The last abbot was Damian, who forms the subject of Dunbar's famous satire, "The feneit Freir of Tungland," a full account of whom will be found in Sheriff Aeneas Mackay's learned Introduction to the greatest of the "Makars". Saulseat, or *Monasterium viridis stagni*, was also a Praemonstratensian abbey. It was situated in Wigtonshire near Stranraer.

P. 42, ll. 2-5. Would it be frightful heresy to hint that this way of showing gratitude was not a thing the want of which Boece need have deplored? There was quite as much of such patronage, if not more, in Boece's own days. *Exemplum quod* should be *quod exemplum*.

P. 42, l. 11. The Court of Burgundy in the Wars of the Roses sided with Edward and the Yorkists. See Green's *History*, p. 281. Edward's sister was married to Charles the Bold, Duke of Burgundy, who was also Overlord of Flanders. Flanders at this period was the best market for British trade; and probably Bishop Thomas Spens' visit was connected with the commercial interests of Scotland.

P. 42, l. 17. *Eficere* should be indicative mood.

P. 43, l. 4. When Edward IV. fled to the Court of Burgundy in 1471, he was

pursued by privateers and barely escaped from them. From Tytler's *History*, Vol. IV. p. 337, it will be seen that the Hanse towns made repeated complaints that the Scots had plundered their merchantmen. In retaliation the members of the league refused the Scots all commercial intercourse. It is ordered by a Hanse statute of the year 1412 that no member of the league should purchase of Scotsmen at Bruges or any other place cloth either dressed or undressed, or made from Scottish wool. Similar restrictions were made in 1418 and 1426. In 1445 a commission was sent by James II. to endeavour to put an end to these disputes. An account of it will be found in Tytler. In 1466, in consequence of some misunderstanding with the Flemings, of which there is no trace in history, all Scottish merchants were forbidden to trade with the ports of the Swyn, the Sluse, the Dam or Bruges. *Acts of Parl. of Scotland*, Vol. II. 87.

P. 44, l. 11. Rose-nobles, gold coins stamped with the figure of a rose, first struck in the reign of Edward III. Those struck in the reign of Edward IV. were of the value of 8s. 4d.

P. 45, l. 2. *Rediens* should be *reversus*.

P. 45, l. 5. James II. married Mary, the only daughter and heiress of the Duke of Gueldres, and had by her three sons, James III., the Duke of Albany, and the Earl of Mar. Albany, returning from Gueldres in 1463, was taken prisoner at sea; but both Leslie and Hollinshead ascribe his deliverance to Bishop Kennedy of St. Andrews, who threatened, if he were not set free, to break the truce then existing between England and Scotland.

P. 45, l. 6. *Ut* should be *quo*.

P. 46, l. 5. It is strange that the Scottish ships could see the land twenty miles away and yet not observe the English vessels.

P. 46, l. 10. *Cp.* Acts xxvii. 19, Vulgate, *armamenta navis projecerunt*.

P. 46, l. 15. *Ubi* with subjunctive is rare. *Cp.* Horace, *Car. III.* 6, 41.

P. 47, l. 4. *Animo* would be better to have *hoc* joined to it.

P. 47, l. 5. *Superfuere* should be *superessent* as being in *oratio obliqua*.

P. 47, l. 15. Bishop Spens can hardly have been so potent a factor in the Wars of the Roses as Boece makes him out to be. The House of Lancaster as represented by Henry VI. and Queen Margaret undoubtedly got Scottish support; but the Scottish policy was not to take a side as between York and Lancaster but to preserve peace with England. The Earl of Warwick, moreover, could hardly be said to have been ruined by any power outside of England. Indeed he was not always identified with the Yorkist faction, as Boece seems to make him.

P. 47, l. 16. *Ruina* is improperly used here. It means the actual downfall, not the cause of it.

P. 48, l. 10. *Tumultu* is very happily used here. Its original meaning was a rising of the Gauls and an invasion of Italy by them.

P. 49, l. 6. *Ne mireris* should be *ne miratus sis*. Doubtless, the living successor of Boece would fling his *aegis* over the construction of the text. See *Melviniana*, p. 79.

P. 49, l. 12. *Alexandrum ducem et Thomam* should be *Alexander dux et Thomas*.

P. 50, l. 6. *Quaesti* should be *questi*.

P. 51, l. 14. *Asturco* meant originally a horse from Asturia in Spain. These ambled gracefully; *cp.* Mart., *Epig. XIV.*, 199:—

“Hic brevis, ad numerum rapidos qui colligit ungues,
Venit ab auriferis gentibus Astur equus”.

P. 52, l. 3. *Poterat* should rather be *posset*.

P. 52, l. 10. *Undequaque* is neither in Lewis and Short's Dictionary, nor in Porcellini.

P. 52, l. 14. *Perseveravit* with dative case I can find no other example of.

P. 53, l. 1. *Pecquigny*: Edward IV. in 1475 invaded France. Louis XI. by crafty promises and bribes brought about a truce. The two kings afterwards met on a bridge at Pecquigny over the Somme. They shook hands and talked through a strong wooden grating set up between them. Louis paid Edward 75,000 crowns and promised 50,000 more every year. He engaged that the Dauphin should marry Edward's daughter; ex-Queen Margaret was to be ransomed for 50,000 crowns. In Osmund Airy's *History* it is said that gifts also were given to Edward's advisers. Philip de Comines gives the names of these, and says that besides pensions to the extent of 16,000 crowns a year, much ready money and plate were distributed among the rest of the King of England's retinue. Bishop Spens' name does not, however, occur in Comines' account of the treaty. Comines says the English called Louis' gifts tributes, the French pensions.

P. 53, l. 10. These vestments will be found described and depicted in Pugin's Glossary, and in a more accessible form in Annandale's Imperial Dictionary.

P. 54, l. 1. Chalmers (*Caledonia*, Vol. II. p. 771) says in 1479 Bishop Spence founded in Leith Wynd an hospital, for the reception of twelve poor men, “dedicated to the Virgin, and called the Hospital of Our Lady. It was after the Reformation converted into a workhouse, and afterwards known as Paul's Work.” But the editor of the *Accounts of the Lord High Treasurer of Scotland* shows that it was known as Paul's Work as early as 1489, for at p. 107 of that book we find: “Item, the samin da given to Dave Leyche to Sanct Pawllis Werk to the Ospytal viis.”

Arnot in his *History of Edinburgh* says that at first the yearly teinds did not amount to £12 sterling. Probably a chapel or an altarage to St. Paul had been added to the original foundation. For fuller information as to the subsequent history of the buildings see *Old and New Edinburgh*, Vol. II. pp. 300-302. The whole edifice was swept away by the operations of the North British Railway.

P. 54, l. 15. The Collegiate Church of the Trinity was situated at the foot of Leith Wynd. It was founded in 1462 by Mary of Gueldres, the brave wife of James II. This most interesting church has had a most chequered career. A full account of it, with views and ground-plan of buildings and a copy of Mary's seal and autograph, will be found in *Old and New Edinburgh*, Vol. II. pp. 303-308. Hollinshead says Bishop Spens died of grief of mind and melancholy when he heard that the Scots at the instigation of the French king were going to make war on Edward IV. Keith (*Bishops*) says there is an effigy of Bishop Spens in the Collegiate Church of Roslin.

Bishop Spens in 1459 held the position of “Conservator” of the privileges of the Church of Scotland. The nature of this office will be found described in Grub, Vol. I.

pp. 309-310. The office dated from 1225, and came to an end in 1472, when the Bishop of St. Andrews was raised to the rank of Metropolitan and Primate. As Conservator Bishop Spens presided at a provincial Council held at Perth in 1459. Bishop Spens played a large part in the history of his time. Materials for tracing his career will be found in *Reg. Ep. Ab.*, pp. xl-xli., and in Keith's *Bishops*.

P. 55, l. 13. *Concione* is not appropriate, as it implies a general meeting, not a meeting, as here, of magnates. *Egerat*, a line or two above, should rather be *egisset*.

P. 56, l. 3. *Brassa* is Birse on Deeside.

P. 57, l. 3. *Primatibus* from *primas* is very late Latin.

P. 57, l. 6. *Apparitores*: the word is perhaps used here for the provost-marshall and his attendants. The rapidity, however, with which "Bell the Cat" and the other nobles acted on this occasion is hardly consistent with the employment of public servants. In Tytler's *History*, Vol. IV. pp. 231-235, 346-349, will be found an attempt to estimate correctly the cause of the rebellion of the nobles against James III. The real cause seems to have been a secret treaty made between Edward IV. of England and Albany, the king's brother, the object of which was to dethrone James and place Albany on the Scottish throne. All the ancient Scottish historians were completely ignorant of this treaty, which will be found in Rymer's *Foedera*, Vol. XII. p. 156.

P. 57, l. 8. *Laqueis*, etc.: the translation given is not elegant, but perhaps no other words would exactly bring out the meaning.

P. 57, l. 10. Bishop Blacader, by withdrawing the gift of the second tithes granted by his predecessor for repairing the church, provoked the anger of the burgesses, which found expression in the following resolution of the burghers: "7th November, 1481. The aldirman, counsel, and communitie of the burgh of Abirdene, the communitie gadrit throw the warning of the belman, ryple and weill avisit, with an assent, nane sayand the contra, has deliverit and ordinyt, because that Robert Elect afirmat of Abirdon, has schavine hym unkindly in the restriction of the second tend of Abirdene, quhilk is gevine be his predecessor, Bishop Thomas Spens, quhom God assolje, to the biging of the quer of Abirdene; the forsaid alderman, counsel, and communitie, has decretit, deliverit, and ordinyt that nane neighbour duelland within the said burgh sal mak na firmas to the said Robert Elect na yet to nane of his factoris on his behalf: and quhatever he be that does in contrar of this act, (he) sal tyne his fredom, and his tak sal waik, and incontinent be disponit at the will and sycht of the alderman, counsel, and communitie of the said burgh but ony faworis." *Extracts from the Burgh Register of Aberdeen* (Spald. Club), Vol. I. p. 411.

In the above extract the word *firmas* is for *firmanee*, and denotes the acknowledgment of duty to a superior, or an act or deed indicating such subjection. See *firma*, *firmary* in Migne's Low Latin Dictionary. In English writers, Migne says, the word denotes a feast, or repast, "*convivium et omnis mensae apparatus*". It is interesting to note (1) that in 1481 the chief magistrate was called Alderman; (2) that the bishopric is called Aberdon not Aberdeen. Would it be safe to suppose that at this date Old Aberdeen was called Aberdon?

P. 57, l. 14. *Vitam* is in first edition *vita*.

P. 58, l. 5. For account of Bishop Elphinstone's parentage, see Appendix.

P. 58, l. 10. *Cupido* should be *cupiditas*.

P. 58, l. 16. About 1445 the Bishop of Glasgow was John Cameron, whose dreadful death is ascribed by Buchanan to his oppressive treatment of his vassals; see Buchanan, XI. 25. Pitscottie gives the following account of the death of Bishop Cameron: "On Yule-Even, when he was sleeping, there came a thunder and a voice from heaven crying and summoning him to the extreme judgment of God, where he should give an account and reckoning of all his cruel offences without further delay. Through this he wakened forth of his sleep, and took fear of the novelty of such things unknown to him before; but yet he believed this to be no other but a dream, and no true warning for amendment of his cursed life: yet he called for his chamber-chiels, and caused them to light candles, and to remain a while beside him, till he recovered the fear and dreadour that he had taken in his sleep and dreaming. But by he had taken a book and read a little while, the same voice and words were heard with no less fear and dreadour than was before, which made them that were present at that time about him to be in dread, so that none of them had a word to speak to another, thinking no less than sudden mischief hastily to befall them all; and, from hand, the third time, the same words were more uglyly cried than before. This bishop rendered his spirit hastily at the pleasure of God, and shot out his tongue most wildly, as he had been hanged upon a gallows, a terrible sight to all cruel oppressors and murderers of the poor." If the character of Bishop Cameron was anything like what this horrid scene would justify, he could hardly have taken delight in the innocent prattle of young Elphinstone. He died in 1446, when, according to most authorities, Elphinstone was nine years of age. Boece is most careless in dates, and one would fain think that the famous Bishop Turnbull, the founder of Glasgow University, who was made Bishop of Glasgow in 1448, was the *antistes* who encouraged the budding genius of the future founder of King's College, Aberdeen.

P. 59, l. 3. *Seminaria* is a Low Latin word. Migne has *seminare* = *semen*.

P. 59, l. 6. *Vigilans* perhaps simply means *when awake*. If the clause "*ut vigilans frequentius consueverat*" is part of his thought, *consueverat* should be in the subjunctive mood.

P. 59, l. 14. *Puellus* is ante- and post-Augustan.

P. 60, l. 8. We learn from the *Munimenta Univ. Glasg.*, II. p. 25, what was the course of study in that University at the close of the fifteenth century. "We appoint and decree certain books—ordinary and extraordinary—for the purposes of study and examination. The ordinary books are these. In the first place in the Old Logic (*in veteri arte*) the book of Universals of Porphyrius; the *Praedicamenta* (*κατηγορίαι*) of Aristotle; two books of the same author *περί ἑρμηνείας* (elocution?). In the New Logic two books of the Prior Analytics, two of the Posterior; four at least of the Topics (Dialectics?), namely, the first, second, sixth and eighth; and two of the book on Fallacies. In Philosophy eight books of the Physics; three concerning the Heaven and the Universe; two on Generation and Corruption; three books on the soul; on Sense and the Sensible; on Memory and Recollection; on Sleep and Waking; and seven books of the Metaphysics."

P. 60, l. 9. *Consummatus* used of persons is not found before Quintilian.

P. 60, l. 12. *Non adeo ut* is only found in the comic poets.

P. 60, l. 13. *Parentali* should be *patrias*.

P. 61, l. 1. *Vilipendens*: this word occurs only once in classical literature, Plaut., *Truc.*, II. 6, 58.

P. 61, l. 11. *Discutere*, to discuss, investigate (literally, to separate mentally, *dis* having the same force in *discernere*, *disputare*), is not found in ancient literature. It is not found even in Migne.

Rus, etc.: Keith (*Bishops*) says Kirkmichael was in the city of Glasgow. This can hardly have been the case. Dr. J. F. S. Gordon, the learned author of *Glasghu Facies*, assures me there never was a Church of St. Michael in the city of Glasgow. I find an altarage of that saint in the High Church mentioned several times in *Munimenta Univ. Glasg.*, but that is all. Keith says the bishop's father was the first Rector of Kirkmichael, and afterwards Archdeacon of Teviotdale. This statement is based on Crawford's *Officers of State*, p. 47. Grub thinks that the William Elphinstone, who appears in the records as parson of Kirkmichael, was not the archdeacon but the bishop himself.

For an account of the parentage of Bishop Elphinstone see Appendix.

P. 61, l. 12. Kirkmichael. There are two parishes of this name in the diocese of Glasgow, the one in Carrick, the other in Nithsdale.

P. 61, l. 12. *In templo* should be *in templum*, or else the order of words should be *ubi in templo*, etc.

P. 61, l. 15. *Scribebat* should be *scriberet*.

P. 61, l. 16. *Horariis* is unclassical.

P. 62, l. 3. Laurence Elphinstone. I cannot identify.

P. 62, l. 5. *Undequaque* is not to be found in Lewis and Short's Dictionary, in Facciolati, or even in Migne's L. L. Dictionary. Perhaps it should rather be translated in *every* way than in *some* way.

P. 62, l. 6. Was his illegitimacy the reason why he was advised to go abroad? Lapse of time and fame gained in foreign lands would do much to efface the stain on his birth, which his own stainless character would otherwise have consigned to oblivion, but for what now-a-days we call red-tape, and but for that malice which ever seeks to slander merit which it cannot otherwise assail. The phrase *procul parentibus eundum* seems to indicate that there was something unsatisfactory in the relationship between him and his parents. A man old enough to be parson of Kirkmichael could hardly be said to have his career affected by proximity to his parents, unless there was something unusual in the relationship. It is interesting to note that the famous Erasmus, the contemporary of Elphinstone, was an illegitimate son. His father afterwards took holy orders, after the mother of Erasmus was dead. Some think that Elphinstone's father in like manner took orders late in life, having been engaged in business when his son William was born.

P. 62, l. 10. *Aliquo*, somewhere or other, i.e., anywhere where the stain on his birth was not known, and where his talents would have free scope apart from prejudice.

P. 63, l. 14. *Illuc* should be *illic*.

P. 64, l. 8. John de Gana, Ganei, Ganay or Gagné, first president of the Parlia-

ment of Paris, lived in the reigns of Louis XI., Charles VIII., and Louis XII. He accompanied Charles VIII. in his expedition against Naples (Philip de Comines, VII. ch. x.) in 1495. Louis XII. made him Chancellor of France in 1508. He died at Blois in 1512, and was interred in Paris in the church of St. Merry. For further particulars about De Gana see *Histoire des Chanceliers et Gardes des Sceaux de France*, par François du Chesne, pp. 533, 549. See also Moreri's Dictionary.

P. 64, l. 14. *Nomo*: but this cannot be reconciled with the Records of the University of Glasgow. See *Fasti Aberd.*, pref., p. xiii.

P. 65, l. 6. Elphinstone seems to have returned from France in 1471, and to have been made parson of Glasgow in that year (Keith, p. 116). *Officialatus*: Grub says (l. p. 404) we find him holding the dignity of Official of the Diocese of Glasgow in 1472. *Officialatus* is given by Migne as "judicia episcopalis munus,—tribunal qui exerce la juridiction contentieuse au nom de l'évêque."

P. 65, l. 13. In 1478 we find him sitting in Parliament (*Rolls of Parl.*, anno 1478).

P. 65, l. 15. The position of Official of Lothian was the most important judicial office of purely civil jurisdiction in Scotland (*Reg. Ep. Ab.*, pref., p. xliii.).

P. 66, l. 2. *Poterat* should be *posset*.

P. 66, l. 5. The embassy consisted of Bishop Livingston of Dunkeld, the Earl of Buchan and Elphinstone. In the translation, l. 4, the *and* is misleading. The Latin should rather have been "comite, eodemque regni," etc., as Buchan was Justiciar.

P. 66, l. 6. The Earl of Buchan was the son of Sir James Stewart, surnamed the Black Knight of Lorn, by Jane, Queen-Dowager of Scotland, the widow of King James I. He was thus the king's uncle. The date of the embassy seems to have been about 1479. *Dicatur*: this should be *ut dicitur* or *qui dicitur*.

P. 66, l. 8. The political situation is not easily understood. Edward IV., the English king, had been on friendly terms with James III., and had arranged for a marriage between his daughter Caecilia and the prince of Scotland. He had even paid three instalments of her dowry. But Louis XI. was too astute both for Edward and James. He had been amusing Edward with the promise of marriage between the Dauphin and his daughter, which he had no intention of fulfilling. The position of James was far from easy. An attempt at an alliance with England was sure to rouse opposition in Scotland, and probably this embassy was sent to assure Louis that he was still faithful to the ancient league.

P. 66, l. 14. *Pollebat* and *valebat* should be in the subjunctive mood, perfect tense.

P. 67, l. 2. It is as difficult to put into modern English Boece's Ciceronian Latin as he doubtless found it to write good Latin and yet preserve sense. The Aonian Mount: so Milton's "adventurous song" intended to soar above the Aonian Mount. The mount is Helicon, the fount Aganippe.

P. 67, l. 4. *Potuerit* should be *potuerim*, subjunctive. Did Boece, sitting quietly in Aberdeen, compose this graceful oration—as Livy put speeches into the mouths of the early Roman worthies—or had the good bishop preserved in writing his speech before Louis?

P. 67, l. 16. *Postergare* is Low Latin for *posthabere*.

P. 68, l. 1. The introduction of this essay on Friendship is rather against the supposition that we have here the actual words of Elphinstone's speech. He would hardly have inflicted such a harangue on a man like Louis XI.

P. 68, l. 10. *Cicero de Amicitia*, ch. xiii.

P. 68, l. 13. Aristotle, *Nicom. Ethics*, ch. viii.

P. 69, l. 4. Sallust, *Jugurtha*, ch. x.: "Nam concordia parvae res crescunt, discordia maxumae dilabuntur".

P. 70, l. 14. *Carolo Magno*, Charlemagne.

For a full discussion of the "Ancient League" see Hill-Burton's *Scot Abroad*. He shows that the honour of initiating the alliance belongs to Sir William Wallace. The two causes of it were the aggressions of the English on Scottish independence, and the claims of the English kings to be rulers of France.

P. 71, l. 2. The date of the relief of Alnwick was 1462. The Seneschal of Normandy was sent by Louis XI. with an army of 2000 men to assist the gallant queen of Henry VI. The following is Major's account of this transaction: "While this was happening Peter Briac (de Brézé), who had been sent by the French king to carry succour to Henry, took some of the strongholds in the northern parts. But Edward laid siege to Alnwick Castle, where Briac was, and when he was unable to make his escape he sent to the Scots, praying them to raise the siege. George Douglas, Earl of Angus and Warden of the Marches, led an army to the English borders; and of his whole force he made choice of 13,000 men, the best he had, and with these he reached the besieged castle at noon, set the Frenchmen free, and carried them with him into Scotland."

P. 71, l. 4. *Anglorum periere insidiis*: an early occurrence of the parrot cry "Perfidious Albion".

P. 71, l. 7. See before, pp. 29 and 30.

P. 71, l. 10. *Fuere* should be *fuertint*.

P. 72, l. 1. *Adinventis*: Migne gives under *adinventio*, "Saepe in antiquis documentis sic nominantur inventiones ad fallendam fidem, exceptiones pro infirmandis pactis et contractibus excogitatae".

P. 72, l. 4. *Feruntur* is in the first edition *ferunt*, they say.

P. 73, l. 1 of translation. *You* has been omitted after *even*.

P. 73, l. 4. I can find nothing to show that the King of France, although *Rex Christianissimus*, was appointed to that honour by any special anointing process.

P. 73, l. 5. Nor do I think that the cure of scrofula, the king's evil, was peculiar to the French kings. One of the earliest incidents in the life of Samuel Johnson was his being taken to London to be "touched" by Queen Anne.

P. 73, l. 5. *Branchum*: it is quite clear that Boece means by this scrofula (*struma*); but the Greek *βράγχος*, sore throat, *βράγχια*, gills of fish, and the Latin *branchus*, hoarseness, throw no light on the meaning beyond the fact that the most common manifestation of scrofula is that which in Scotland is called "rinnina," and which is a disease of the glands of the neck.

P. 73, l. 7. The repetition of verbs like *oramus*, *precamur*, *obsecramus* forms a sort of climax, which in English would be most idiomatically rendered by "we most earnestly beseech you". See Bradley's *Aids to Latin Prose Composition*.

P. 73, l. 8. *Pene* is the incorrect spelling of *paene*.

P. 73, l. 11. King James was not destined to secure even for himself peace. He might control the Highlanders, but he could not contend against the disorders occasioned by the feudal system. Although Scotland had no "Wars of the Roses," it yet had in the reign of James III., as well as before and after that reign, constant disturbance from the turbulence of the nobles. England, by its civil war, must have affected both Scotland and France. At all events we find in all three countries at this time that the kingly power was constantly threatened by individual nobles, who were resupported by other nobles, while the kings had only to a very small extent the support of the burghs and non-feudal population. The Wars of the Roses, for instance, were carried on almost entirely by the nobles and their retainers.

James III. would seem in many respects to have been in advance of his time. Like all the Stuart kings, and more particularly his grandfather and his son, he possessed distinct ability. Hence his patronage of Cochrane and such like men.

P. 74, l. 5. *Appellitabat*: this is a late Latin word. The force of it is not given in the translation, "He made a point of frequently so styling him," i.e., dearest brother.

P. 74, l. 14. Grub says, l. 405: "Some of our writers refer to his appointment as Archdeacon of Argyll in 1479, but the William Elphinstone who held that office appears to have been a different person from the bishop. He was nominated to the See of Ross by King James III., and is styled elect and confirmed of that diocese in March, 1482. In November, 1483, he is styled Bishop of Aberdeen." The preface to the *Reg. Ep. Ab.*, p. xliv., shows that he was on May 17, 1484, still styled Bishop of Ross. There is thus a slight discrepancy between Grub and the editor of the *Registrum*, but it may be explained by the fact that the delay was occasioned by the taking of steps to get over his illegitimacy. Boece seems to say that he never acted as Bishop of Ross, because the patron saint of its cathedral was not the Virgin Mary. But in the capacity of "Electus Confirmatus Rossensis" he was one of the Lords Auditors of Complaints, May 17, 1484; *Reg. Ep. Ab.*, pref., p. xliv.

P. 75, l. 1. The *Reg. Ep. Ab.*, pref., p. xliv., says: "He sat constantly during the year 1484 as a Lord of Council".

P. 75, l. 4. *Libidine*: Tytler, IV. 256, says: "The aspersions, indeed, which were so unsparingly poured on the memory of this monarch by the faction which dethroned and destroyed him, and the certain falsehood of some of their most confident accusations, render the stories of his alienation from the queen, and his attachment to other women, extremely doubtful. *Avaritia*: there is nothing to show that James III. was of a rapacious character. His lot was cast in most troublous times. In other lands also kings had at this time a severe struggle to keep their thrones. The nobles seem to have been ever ready to form coalitions among themselves against the king. As showing the feelings with which the death of James III. was regarded in Aberdeen, the following extract from the *Burgh Records* is most valuable and interesting. It is a fair inference that Bishop Elphinstone may have had considerable influence in getting such a minute put on record:—

"12th Sept., 1489. The xii day of September, the yer forsaide, the alderman (provost), ballieis, consale, and communitie, gathreyt, grauntit and consentit, be thair aithis, to thir (these) artikilis and opinionis vndir writin, subscriuit with diuerse lordis and baronis handis. In the first, quhar (whereas?) our souerane lorde was slayne, and nay punicion maide tharfor apone the treasonable vile personis that putt thair handis violentlie on his mast nobile persoune, quhais saule God assolze, to be for punicioun of thay tresonable personis committaris of the saide slaughter. Secundly, for the reformatione of the misgouernance of our souerane lordis tresour, and dispositione of his heritage, menesand (diminishing?) his auctorite and crowne, and als for the remeide and souertie (security) of our souerane mast nobile persoune, and of our lordis his brether, and inlikuase (in like wise) his tresour, strincates (trinkets, *i.e.*, jewellery, etc. *N.B.*—*Trinket* is a word whose etymology is very doubtful, and this form of the word is interesting and might throw some light on its origin) and artalzery (*i.e.*, arms, so in authorised version of Bible), to be putt in souer and comptable (responsible, *who can give an account*) mennys handis, to the vtilitie and profit of our souerane lord and his successouris, be the avise and consale of the thre estatis. Asua (also) that all ransomis tane by ony maner of mane (means) of ony of the kingis lieges, spirituale or temporale, be restorit and gevine agane. And asua that his lawis and justice be ministerit throu his realme to all his lieges equally according to the plesance of Gode, common profit of the realme and lieges, and grantit thar commone sele thairapone."

A single remark may be allowed on this decision of the burghers. It shows the gradually rising power of the burghs and of the middle classes, which was destined in due course to support the kings in their struggles with ambitious and turbulent nobles, and to bring in constitutional government.

P. 75, l. 7. The queen was Margaret, daughter of Christiern, King of Denmark. She seems to have died in 1486. The king's three sons were James, afterwards James IV.; another son also called James, who was subsequently Archbishop of St. Andrews; and John, Earl of Mar.

P. 75, l. 10. *Barones* has no predicate.

P. 76, l. 5. Imola is the ancient Forum Cornelii in the province of Bologna. It was situated on the Via Aemilia, twenty-three miles from Bologna. Its name of Imola seems to have arisen from its ancient citadel, *Imolas*. It fell into the hands of Caesar Borgia in the time of Pope Alexander VI. The Bishop of Imola was the Pope's legate *a latere* in England and Scotland. He gave to Henry VII., by the authority of the Pope, a dispensation to marry Elizabeth, the daughter of Edward IV., Rymer's *Foedera*, Vol. XII. By this marriage the Houses of York and Lancaster were united. It took place in January, 1486, so that the date of the incident recorded by Boece is fixed.

Bishop Leslie, p. 313, says that James, Bishop of Imola, was sent by the Pope to make peace between the English and Scottish kings, and that in consequence a peace for three years was concluded at Nottingham. Bishop Elphinstone was one of the Scottish ambassadors on this occasion.

P. 76, l. 6. *Erogandum*: *causa* is understood. The verb *erogare*, as here used,

is derived from L.L. *roga*, which means a *donative* or gift presented by emperors or popes.

P. 76, l. 9. *Lestaurea*: this place, I think, is Restalrig. It was called also Lestalrig. It was associated with St. Triduana, a noble virgin of Achaia (Greece), who, according to tradition, came to Scotland with St. Rule in the eighth century. The place was much resorted to by pilgrims. The fact that James III. founded here a collegiate charge in 1487 makes it likely that it is the scene of the incident. His favourite place of pilgrimage was St. Duthac's in Tain.

P. 77, l. 3. *Ob* is apparently unnecessary.

P. 77, l. 5. *Adversus* is unnecessary.

P. 77, l. 10. *Ut* with indicative *eligeretur* is a slip. *Erat* in this line should be *fuera*, as frequency is implied.

P. 77, l. 12. Albany, the king's brother, who had been imprisoned by James III. at Edinburgh, had escaped and found refuge at the court of Louis XI., who, according to Comines (*Scandalous Chronicle*), received him with all the marks of honour and civility imaginable; this was in 1479. Louis was anxious to secure an alliance with James, and so sent an embassy to him, asking him to pardon Albany and renew the old alliance. Meanwhile Louis had been playing with Edward IV., holding out the prospect of a marriage between the Dauphin and the Princess Elizabeth. Edward IV. had also been negotiating alliances with Scotland, and now fearing that the French and Scottish kings would renew their alliance, he entered into communication with Albany, who was still in France, offering to put him on the Scottish throne. Albany accepted the terms proposed by Edward, and prepared to make war on his brother. See Rymer, Vol. XII. p. 140. The disgraceful conditions accepted by Albany will be found in Tytler, Vol. IV. p. 229. The papers are signed Alexander R. (*i.e.*, Rex). Rymer, Vol. XII. p. 156.

P. 78, l. 9. The date of this embassy is probably 1486. Rymer, XII. 285-316. Tytler mentions a previous embassy in 1484, in which Bishop Elphinstone took part. Boece seems to say that he was made Bishop of Aberdeen on his return from this embassy to England, but apparently he was Bishop of Aberdeen before he went on these embassies. See Tytler, Vol. IV. pp. 246, 255, 261. One would think from Boece's account, p. 74, that Elphinstone never accepted the See of Ross, whereas the *Reg. Ep. Ab.*, pref., p. xlv., shows that he did hold office in that see. Edward IV. died in 1484. Hence, probably, Elphinstone's embassy was to Richard III. or Henry VII.

P. 78, l. 15. He seems to have been appointed Bishop of Aberdeen in 1484, and Chancellor in 1487.

P. 79, l. 3. *Infelicitur*, in first edition *feliciter*. The important word here is *satis*. The alternative meanings are: a miserable enough close, or a tolerably happy close, *satis* being taken either as *plus* or *minus*.

P. 79, l. 5. *Cantu* is probably for *cantū*, *i.e.*, *cantum*, and *celebrare* should be *celebrari*. *Ubilibet* is *anywhere*, not *everywhere*, in good Latin, and is found only in Seneca.

P. 79, l. 6. *Designatorem*: from inscriptions the better form of this word would appear to be *dissignator*.

P. 79, l. 9. Aberdeen has always had a reputation for musical proficiency. The worthy bishop, the most enlightened man of his age in Scotland, may be regarded with pride as the *fons et origo* of this honour.

P. 79, l. 11. *Jubilationis* in classical Latin means a joyful cry. Migne (*Dict.*) gives *jubilum* as the prolongation of the sound in the last word of a chant.

P. 80, l. 6. Tytler, Vol. IV. p. 290, says: "At the same time the lords justiciars, accompanied by the king in person, held their ambulatory courts or justice ayres at Lanark, Dundee, Ayr, and other parts of the kingdom, taking care that the monarch should be attended by his huntsmen and falconers, his fool, 'English John,' and his youthful mistress, the Lady Margaret (Drummond), lest a too exclusive attention to business should irritate or disgust the royal mind".

P. 80, l. 8. *Homicidiar* is a misprint for *homicidas*. With regard to this passage generally, it may be noticed that a determined effort was now made to put down robbery, murder and other crimes of violence, by dividing the kingdom into certain districts, which were to be administered in the interests of justice by certain earls and barons. This is probably the first institution of hereditary sheriffdoms, which continued in force down to the Jacobite rebellions, and were then abolished.

P. 80, l. 13. The proposal to seek the daughter of Maximilian as wife for the Scottish king was eminently ambitious, and shows, what otherwise is manifest, that Scotland was now for the first time claiming to take a leading part in European politics, and also that James had secured peace and a large degree of prosperity to his own dominions.

P. 81, l. 5. Boece is very sanguine in this matter. It is difficult to contradict a man who says so and so would have happened had not something else occurred. From the papers in the Spanish Calendar (*Days of James IV.* by Gregory Smith) we find that Ferdinand and Isabella of Spain tried to deceive James with hopes of an alliance with their daughter, although they had no daughter to give. Their ambassador, De Puebla, was instructed to amuse the king with this delusive hope as long as possible.

P. 81, l. 7. *Colgar*: similar commercial difficulties arose between Scotland, on the one hand, and the Hanse towns and the commercial centres of Flanders on the other, as early as the days of Wallace. See Tytler, Vol. IV., App., p. 339. In 1445 an interesting treaty between Scotland and the Hanse towns was concluded; Tytler, IV. 339-342.

P. 81, l. 9. This is the famous Perkin Warbeck. James gave him to wife Katharine Gordon, daughter of the Earl of Huntly. She was the grand-daughter of James I. James gave Warbeck an advance of £1,200 a year. The town of Aberdeen paid 5s. 4d. daily for the support of eight of his men for a month; *Burgh Records*, July 5, 1495, where '95 should be '96.

P. 81, l. 13. Rymer says that James, in order to please the Duchess of Burgundy, the chief supporter of Warbeck, tried to pick a quarrel at this time with England.

P. 81, l. 15. The treaty which brought about peace between England and Scotland at this time was concluded at Ayton, near the coast of Berwickshire, and not at Melrose as Boece says. It was concluded on September 30, 1497, and confirmed by James in February of next year. The chief agent in bringing it about seems to have

been the Spanish ambassador, D'Ayala, and not Elphinstone. The latter may have been the leading commissioner on the Scottish side. See Rymer, Vol. XII. Buchanan, XIII. 20, says the treaty was concluded at Melrose in 1500, and that Fox, Bishop of Durham, was the means of bringing it about. *Hi*, etc. : *hi* has no predicate, as the sentence afterwards becomes impersonal—*itum*.

P. 83, l. 6. *Politia* is non-classical in this sense.

P. 83, l. 7. The palace at Stirling may have been begun by James IV., but it was mainly built by James V. The palace at Falkland seems to have been begun by James III., who was a great patron of architects. Holyrood Palace was built by James IV. Buchanan, XIII. 22, says James had so drained his coffers by building palaces, ships, etc., that, on the advice of Elphinstone, he revived a law which had been allowed to lapse, that the king or any other lord on whom the wardship of an heir devolved, was authorised to take all the rents and profits of the estate until the heir came of age. If the proprietor sold above half of his estate without the consent of the superior, the whole fell into the hands of the latter. Buchanan is the only writer who has tried to bring discredit on Elphinstone. Even he is forced to admit that the reverence felt for the king made his subjects submit to this law. But the man who could write as Buchanan does, in his summing up of the effects of Flodden, that the death of James is to be regarded as opportune rather than premature, shows that he is actuated by spite and political bias.

P. 83, l. 17. *Peculiare ut* is non-classical.

P. 84, l. 5. *Erant commissa* should be *committebantur*, as frequency is implied.

P. 84, l. 7. *Fuerat* should be *fuisset* (restrictive subjunctive).

P. 84, l. 10. *Mendicatus*, literally, "gained by begging". Cp. Juvenal, X. 277 : "*Mendicatus victa Carthagine panis*".

P. 84, l. 12. *Cum multis* should be *apud multos*.

P. 84, l. 16. *Septentrionarius* is a very rare word, *septentrionalis* being the usual form.

P. 85, l. 2. Glasgow University was founded in 1450 and opened in 1451. Its founder was Bishop William Turnbull, not Dursdeir, as Boece names him. Durisdeer is a parish in Upper Nithsdale.

P. 85, l. 4. St. Andrews University (St. Mary's College) was founded in 1411, the year of the battle of Harlaw.

P. 85, l. 5. Robert Keith, son of the Earl Marischal, and Abbot of Deer, died 1551. Mackenzie, II. 418. John Liston was the third Principal of St. Salvator's College, St. Andrews.

P. 85, l. 6. Hugh Spens was the predecessor of John Major as Principal of St. Salvator's College.

P. 85, l. 7. Thomas Ramsay was Canon of St. Salvator and Rector of Kemback in 1517. Alan Meldrum, or David Meldrum, Canon of Dunkeld and Official to Bishop Lauder, whose life he wrote, as well as several works on Canon Law (Mackenzie on the authority of Dempster).

P. 85, l. 8. John of Annandale, Professor of Philosophy at St. Andrews, educated at Paris, wrote on Aristotle's Ethics. Annand was the first professor in Arts (*in re literaria*) of St. Leonard's. I am indebted for some of these notes to Sheriff

Mackay's *Life of Major* prefixed to the Scottish History Society's edition of that historian.

P. 85, l. 9. *Qui*, strictly speaking, has no predicate.

P. 85, l. 17. The Paedagogium was situated in South Street. St. Mary's College now occupies its site.

P. 86, l. 1. *Civitalis* is here used for *urbis*.

P. 86, l. 2. The College of St. Salvator was founded by Bishop James Kennedy in 1455. The buildings of this college stand in North Street, only the church remaining of the original structure. In the church is the tomb of the bishop, a splendid work which cost £10,000 sterling. Bishop Lealey (p. 303) says: "He completed three works which excited the wonder of all—the College of St. Salvator, his tomb, and a ship of immense size, each of these costing the same sum". When his tomb was opened in 1683, six silver maces were found in it, of which three were presented to the other Scottish Universities, and three were retained.

P. 86, l. 7. I received most valuable assistance in identifying the vessels mentioned in this passage from Dr. Fraser, Blairs' College.

P. 86, l. 15. The minute description here given by Boece seems to indicate that he had received his education at St. Andrews.

P. 86, l. 16. Prior John Kennedy, in conjunction with Archbishop Alexander Stewart (illegitimate son of King James), founded St. Leonard's College in 1512. For an account of St. Leonard's, see Sheriff Mackay's Introduction to *Life of Major* (Scottish History Society).

P. 88, l. 3. The salary attached to the principalship was forty merks (*King's College Officers and Officials*, p. 23). Dr. Samuel Johnson says in his *Journey to the Western Islands* :—

"Boethius, as President of the University, enjoyed a revenue of forty Scottish merks, about two pounds four shillings and sixpence of sterling money. In the present age of trade and taxes, it is difficult even for the imagination so to raise the value of money, or so to distinguish the demands of life, as to suppose four and forty shillings a year an honourable stipend; yet it was probably equal, not only to the needs, but to the rank of Boethius. The wealth of England was undoubtedly to that of Scotland more than five to one, and it is known that Henry the Eighth, among whose faults avarice was never reckoned, granted to Roger Ascham, as a reward of his learning, a pension of ten pounds a year."

With regard to this passage, it may be noted : (1) that the equivalent sum at that time in English money would have been about £7. In the indenture between Henry VIII. and the Earl of Lennox in 1544, it is distinctly said that 6800 merks Scots were equal to 1700 merks sterling. In 1503, in the contract between James IV. and Henry VII. (on the occasion of the marriage between James and Henry's daughter), it is stated that £3, Scottish, are equal to £1, English. (2) The best way to know the value of any sum is to compare the current prices of the time. From Ruddiman's Introduction to Anderson's *Diplomata* we get the following list of prices: A wedder in 1489 cost 3s. Scots; a fed ox cost 15s.; 100 haddocks and speldings cost 1s. 4d.; two dozen of swine cost £10; a hen cost 4d.; the fifteen senators of the College

of Justice had for salary in 1532 £1400. Probably £1 Scots in Boece's time would have purchased as much as £1 sterling would now-a-days. (3) Boece evidently was quite satisfied with his treatment. (4) He may have had other emoluments. Indeed, we know that he had the living of Tyrie and was a Canon of Aberdeen.

P. 88, l. 4. The College of Montaigu is said to have occupied the site on which the Library of St. Geneviève now stands, opposite the Pantheon. It was founded in 1314. Life in this college was extremely hard under Standone. Flesh meat was an unknown thing; even bread was given in limited quantity. The chief solid food was eggs, and these were often rotten. The students had to do all sorts of menial work. This hard life so affected the delicate frame of Erasmus that he had to leave the college. See Crevier and Erasmus' own *ἡθροφαιρία* and *Compendium Vitas*.

P. 88, l. 5. John Standonht was a native of Malines. Owing to the poverty of his parents he had a very hard struggle to get himself educated, engaging even in menial occupations. He is said, after spending his days in these, to have climbed a steeple in order to study by moonlight. He was the patron and helper of all poor scholars. He founded institutions for their instruction in several cities. He increased the number of poor students in his college to seventy-two, in memory of our Lord's seventy-two disciples. He incurred the enmity of Louis XII, by assisting one of his scholars to escape, who had publicly attacked the king for divorcing his wife and marrying the widow of his predecessor. The king condemned him to death, but his friends got his punishment commuted to two years' exile. His body was buried in the chapel of his college with this inscription: "Pauperis mementote Standonis".

P. 88, l. 12. Erasmus dedicated to Boece a catalogue of his works. He was the tutor of the youthful Archbishop of St. Andrews, Alexander Stewart, who perished along with his father, James IV., at Flodden. We learn from Erasmus' *Epistles* (1642 ed.), p. 832, that Alexander studied under him in 1507 at Sena (Sinigaglia?), that he gave him the famous ring with the figure of the god Terminus, which Erasmus greatly prized, p. 2068, that he was so short-sighted that he had to hold a book, when reading it, close to his nose, and that he could imitate Erasmus' writing so well as to completely deceive him. Erasmus gives him a noble character in his *Adagia*. He was only twenty-four when he fell at Flodden.

P. 88, l. 14. Patrick Panther, or Panter, was secretary to James IV. He is writer of most of the letters written in the name of James IV. and James V., and published by Ruddiman. Buchanan, IV. 5, says he was banished along with the famous Gavin Douglas and Lord Drummond, as favouring the queen-mother's party. Yet Tytler, V. 105, says that Douglas and he were sent on an embassy to France about this very same time. Sheriff Mackay, in his *Life of Major*, says Gavin Douglas revisited France in 1517 to negotiate the treaty of Rouen. He was tutor to James IV.'s son, Alexander. For further information about him, see Keith's *Bishops*, pp. 192, 193.

P. 88, l. 16. Walter Ogilvie, according to Dempster, published *Flowers of Rhetoric* and a *Book of Speeches*. There exists in MS., in the Advocates' Library, a "Panegyric on Henry VII." written by Walter Ogilvie. The marriage of Margaret Tudor is described in glowing terms bordering on exaggeration (*Days of James IV.*, by Gregory

Smith). As Dempster is the only writer who mentions several of those here eulogised by Boece, it is as well to say once for all that his authority is comparatively worthless. Indeed, I think he has invented titles of works in order to bring glory to his country. It will be noticed how the titles of the books agree with the remarks made about their authors by Boece.

P. 88, l. 19. Dundas, Dempster says, wrote the history of his Order most carefully and laboriously.

P. 89, l. 3. John Major: a very complete and learned account of this famous man will be found in the Introduction to the translation of his *History of Scotland* published by the Scottish History Society. It is written by Sheriff Aeneas Mackay. He gives also a very full account of the College of Montaigu, and of Major's connection with it. It is noteworthy that Boece says nothing of Major's *History*, published in 1521. Major is the first Scottish historian possessed of the critical spirit. It is remarkable that Boece says nothing of Gavin Douglas as being in Paris along with other famous Scotsmen.

P. 89, l. 13. Dempster says Guthrie left lectures in *Jus Pontificum* and *Singularia ex Jure Caesareo*. He is second Regent in *Officers and Graduates of King's College*.

P. 89, l. 14. James Ogilvie: Dempster does not mention him, Strachan, or Vaus. I can find no confirmation of the statement that he was Archbishop-designate of St. Andrews, nor can I identify a Council of Basle held about his time. The Council of Basle was held in 1431. The See of St. Andrews was kept vacant from 1503 to 1509 in order that Alexander Stewart, the king's illegitimate son, might succeed his uncle, the Duke of Ross. During this period, perhaps, James Ogilvie may have been in some way "designated" as archbishop. He is given by Mr. P. J. Anderson in his *Officers and Graduates* as first Civilist. On the death of Elphinstone the Duke of Albany named Ogilvie as Bishop of Aberdeen, but the Earl of Huntly insisted that his kinsman, Alexander Gordon, should be appointed. Ogilvie resigned his claim, and Gordon was appointed; Grub, I. 410.

P. 90, l. 2. *Frequentibus auditoribus*: the college was instituted for a very limited number of students; but this statement from a contemporary shows that the university attracted even at the first large audiences of interested hearers.

P. 90, l. 3. Alexander Vascus: the name of the first Humanist was undoubtedly John, not Alexander, Vaus. A notice of his famous Latin grammar will be found in the *Miscellany* of the Spalding Club, Vol. V. pp. 43, 44, and *Fasti Aberdonensis*, p. xxi.

P. 90, l. 4. James Brown: Dempster makes him author of *Notas in utrumque Testamentum*.

P. 90, l. 7. *Ut* should be *quo*.

P. 90, l. 8. William Hay succeeded Boece as Principal. The way in which Boece speaks of him reflects credit on both, and indicates a love of learning and a desire to communicate knowledge to others, which are the characteristic features of the Renaissance.

P. 90, l. 17. *Universali*, like the noun *universitas*, did not originally refer to anything more than a community of scholars and teachers.

P. 91, l. 1. Alexander Hay: I see that Mr. P. J. Anderson, in his *Officers and*

Graduates, makes him Rector after 1516. Doubtless he is right, but Boece's use of classical language to describe post-classical offices makes it difficult, apart from other information, to identify certain offices. The Latin would seem to indicate that he was a professor of some kind. Chambers, in his *Biographical Dictionary of Eminent Scotsmen*, makes him the first teacher of scholastic theology in the University.

P. 91, l. 5. For this episode in the history of James Ogilvie, see p. 89, l. 14.

P. 91, l. 8. Kinkell, formerly a parish in the Garioch district of Aberdeenshire. It took its name (*Gael*, "head church") from the fact that six subordinate churches belonged to its parsonage. It is now included partly in the parish of Keithhall, partly in that of Kintore. It has a very ancient fair. Its ancient church, now in ruins, seems to have been rebuilt by Alexander Galloway, Rector of Kinkell. It contains a tombstone supposed to commemorate a Gilbert de Greenlaw, who fell at the battle of Harlaw, 1411.

P. 91, l. 12. Henry Spittall: Dempster says he wrote an easy Introduction to Aristotle's *Philosophy*. He is the first-mentioned Regent in Anderson's *Officers and Graduates*.

P. 91, l. 15. Arthur Boece was the first Canonist. According to Dempster, he wrote *Excerpta ex jure pontificio quae sunt veluti paratilla*. *Paratilla* is a Low Latin word signifying *constitutiones ecclesiasticae*.

P. 92, l. 2. Alexander Galloway was the architect of the Bridge of Dee. He (according to Dempster) wrote a book on the nature of the Hebrides, and of the claggeae, and the trees on which they grow. This is one of the fables given to the world by Boece in his *History of Scotland*. Galloway was Rector of the University in 1516, 1521, 1530, and 1549. See Anderson's *Officers and Graduates*, p. 7.

P. 92, l. 5. John Lindsay: in *Fasti*, p. lxxx., is given as Canonist before Arthur Boece. So Alexander Lausone is given as Canonist in 1516. Mr Anderson, however, in *Officers and Graduates*, shows that these two, along with Henry Spittall, were not Canonists, but holders of the Readership in Canon Law, conjoined with the prebend of *St. Mary ad Nives*, founded by papal bull in 1497. Lawson is a shortened form of Laurenceson.

P. 92, l. 7. *Erat* should be *esset*.

P. 92, l. 10. David Menzies, Dempster says, wrote *Doctissime et eloquentissime conciones sacras*.

P. 92, l. 13. Gryson (Grierson in Keith's *Bishops*, p. 445), according to Mackenzie, was for thirty years Provincial of the Order of Dominicans. It is interesting to see how Boece has Latinised the two names, Lyell or Lisle and Courtney.

P. 92, l. 15. John Adam, Dempster says, wrote on the monastic life and on famous Dominicans. Keith's *Bishops*, p. 446, mentions this John Adam as John Adamson.

P. 93, l. 5. *Pene*: I have kept Boece's spelling, here and elsewhere.

P. 93, l. 9. *Profitentur*: in Low Latin means to take the vow of obedience, chastity, and poverty.

P. 93, l. 11. *Ferenda* should rather be *referenda*.

P. 94, l. 2. *Quod fama loquatur* is peculiar Latin.

P. 94, l. 6. *Ut* should be *quo*.

P. 94, l. 11 of transl. I have purposely written *enwrought*, not *inwrought*, although the latter form has the sanction of Lord Tennyson: "Diaper'd with inwrought flowers".—*Arabian Nights*, l. 148.

P. 94, l. 15. *Ut* again used for *quo*.

P. 94, l. 18. *Adoletur*: this is a happy use of a word. *Adolere* means to burn in sacrifice, and also to offer in honour of a duty. Cp. *Vergil Buc.*, 8, 65: "Verbenasque adole pinguis et mascula tura," where the curious should see Servius' note. I am indebted here again to Dr. Fraser, Blairs' College, for help in identifying these vessels.

P. 95, l. 5. *Sindones*: *sinclon* is the linen cloth mentioned in Matt. xxvii. 59, Mark xiv. 52, Luke xxiv. 53. Migne (L. L. Dict.) says it means the linen cloths in which were received and placed the bread offered in sacrifice by the faithful, *linges destinés à couvrir les pains offerts par les fidèles*.

P. 95, l. 10. *Campanile*: some information with regard to these bells will be found in *Aberdeen, Fifty Years ago*, by Rettie. In the *Miscellany* of the New Spalding Club, Vol. I. p. 200, will be found notice of an interesting "bell-book," now in the possession of the minister of Tough, Alford. It is of date 1735, and contains the names of those who subscribed to buy the present church bell, which was one of the bells of King's College. They and their descendants were alone entitled to have the bell tolled at their funeral.

P. 95, l. 16. *Forma* Migne (Dict.) gives *forma* as *Certus gradus ac ordo in scriniis vel scholis, sella, solium canentium in choro, longioris sedilis portabilis species*, which is to say, a *form* or seat used by the choristers.

P. 95, l. 15. It may be useful to tabulate the officers and graduates of the University at its foundation. The result would be as follows: 8 priests daily employed; 7 boy-choristers; 4 Doctors, Regents, or Professors, including the Principal; 10 Bachelors, a sort of pupil teachers, the chief being the Subprincipal; 14 youths of "pregnant pairs," students; one Humanist, a sort of "coach" to prepare the future students in Latin; total, 44.

P. 96, l. 10. The professors for whom the founder wished first to provide were the Canonist, the Civilist, the Mediciner, and the Humanist. This shows the spirit of the Renaissance. Is it due to the "survival of the fittest" that none of the first three have now manses?

P. 97, l. 11. Henry Leighton, see p. 34, l. 7. The great tower at the east end of the Cathedral fell in 1688.

P. 97, l. 16. King Robert the Bruce, see p. 18, l. 4.

P. 98, l. 1. *Honesto* is rather peculiarly used for *honori* or *honestati*.

P. 98, l. 3. *Differretur produci* is a doubtful construction. Horace has *quaerere distuli*, C. iv. 4, 21.

P. 98, l. 9. *Excederet* should be *excessit*. *Eo fere temporis* should be *eo tempore*. *Id temporis* is however correct. Edward Stewart, Bishop of Orkney, according to Keith (*Bishops*), was appointed in 1511; but probably his appointment was before that date, as his predecessor seems to have died about 1500.

P. 98, l. 11. *Cujus* should be *de quo*.

P. 99, l. 1. *Caementum* is in the first edition *sementum*, a misprint.

P. 99, l. 3. Elphinstone's historical works are now in the Bodleian Library. They consist mainly of a transcript of Fordun. See the Introductory Dedication to *Bishop Dunbar* for the statement that Edward I. destroyed the national documents of Scotland.

P. 99, l. 12. *Utcunque*: this should be *qualibuscunque*. He refers to his *History*.

P. 99, l. 14. *Egregie egerint*: i.e., by their actions.

P. 99, l. 15. This refers to the publication of the *Aberdeen Breviary*. Cosmo Innes, Preface to *Reg. Ep. Ab.*, says: "In the *Breviary of Aberdeen*, so interesting as a specimen of the earliest Scotch printing, he has left an invaluable memorial of the rites of the ancient Church. The part appropriated to the legends, applicable to particular Saints' days, embodies much Scotch ecclesiastical history, mixed with some notices of civil affairs of remote antiquity, founded on ancient written memoirs of the planters of Christianity in Scotland, now for the most part lost, but enough of its materials remain to establish the general faithfulness of the compilation." Only four copies of the original edition now exist. A reprint was published in 1854 by Mr. James Toovey, bookseller, London, under the editorship of the Rev. William Blew, M.A. A full account of the work will be found in Dickson and Edmond's *Annals of Scottish Printing*. It is not the least of Bishop Elphinstone's claims to honour, that he was the means of inducing King James to encourage Chepman to undertake the publication of the *Breviary*. The *Breviary* was not the first book published in Scotland, but the printing press was set a-going in the first place for its introduction. The two volumes of the *Breviary* were published in 1509, 1510. There had previously been published some of Dunbar and Henryson's poems, as well as the *Romance of Gologras and Gawain*. Blind Hary's *Wallace* also seems to have been published about 1508. At least David Laing thought so, forming his opinion from a few pages of the *Wallace* which were found in the binding of a first edition of *Gologras and Gawain*. It is to be hoped that the New Spalding Club will be able to produce as its *magnum opus* an edition of the *Breviary*.

P. 100, l. 1. This is, I think, quite untrue, especially the statement that the English altered the ritual of the Scottish Church. Blind Hary, X. 1001, says that the *Sarum use* was introduced in Edward's time. It can be shown that the *Sarum use* was observed in Scotland long before Edward's time. The whole question is discussed by Father Thomas Innes. See Spalding Club *Miscellany*, Vol. II. p. 364.

P. 100, l. 5. *Ut nihil* should be *nequid*, as purpose, not result, is implied.

P. 100, l. 7. Boece seems quite satisfied with the way in which the good bishop gave lands and ecclesiastical offices to his kinsmen. This sort of favouritism was a distinctive feature of the age. Pope Alexander VI. shrunk from no crime in order to advance his children. The Duke of Ross, brother of James IV., had been made Archbishop of St. Andrews, and the king's illegitimate son, Alexander, succeeded him before he had reached his majority. On Elphinstone's death, the Earl of Huntly obtained the bishopric for a kinsman.

P. 100, l. 14. *Plumas*. Cp. Juvenal, VI. 88: "In pluma paterna dormire".

P. 100, l. 16. *Praedicatores*, etc. The friars who had houses in Aberdeen were: (1) The Red Friars, or Trinity Friars, located at the foot of what is now Market Street. Their settlement in Aberdeen was due to William the Lion. (2) The Dominicans, or Black Friars. These were best entitled to the name of "Preaching Friars". Their name is perpetuated by Blackfriars Street. Their location was on the grounds now occupied by Gordon's College. Their house in Aberdeen was founded by Alexander II. (3) The Franciscans, Minorites, or Grey Friars. Their *habitat* was on the grounds of Mariachal College, and their name is perpetuated by Greyfriars Church. The Grey Friars of Aberdeen seem to have belonged to the Observantine branch of that body. See Keith (*Bishops*), p. 451. (4) The Carmelites, or White Friars, seem to have been located a little to the west of the Trinity Friars, and their name is preserved in Carmelite Street. They were brought to Aberdeen about the year 1350.

P. 102, l. 6. *Effregit* would better have been in subjunctive mood; *eo disserebat* in next line.

P. 102, l. 14. *Hoc temporis* should be *hoc tempore*; *vel prope* is a manifest Anglicism. The correct phrase, I think, should be *eodem fere tempore*. It shows Boece's carelessness as to dates, that, after speaking of things which happened in 1509-11, he now goes back to 1507. It was in the latter year that Pope Julius sent the consecrated cap and sword. Bishop Leslie tells us that they were sent because James had zealously stamped out heresy in his country. Boece says it was because he had abstained from war. Tytler, V. p. 29, gives a different reason: "Alarmed at the increasing power of the French in Italy, this pontiff had united his strength with that of the Emperor Maximilian and the Venetians to check the arms of Louis, whilst he now attempted to induce the Scottish monarch to desert his ancient ally. The endeavour, however, proved fruitless. James, indeed, reverently received the papal ambassador, gratefully accepted the consecrated cap and sword which he presented, and loaded him and his suite with presents. . . . But he detected the political *finesse* of the warlike Julius, and remained steady to his alliance with France." The sword thus sent is now amongst the Regalia in Edinburgh Castle. An account of the finding of the Regalia in 1817 will be found in *Edinburgh, Old and New*, I. 71. The sword is thus described in the document deposited with the Regalia in the crown-room in 1707: "The sword is in length 5 feet; the handle and pommel are of silver overgilt, in length 15 inches; the pommel is round and somewhat flat on the two sides; the traverse or cross of the sword, which is of silver overgilt, is in length 17½ inches; its form is like two dolphins with their heads joining and their tails ending in acorns; the shell is hanging down towards the point of the sword, formed like an escalop flourished, or rather like a green oak leaf; on the blade of the sword are indented with gold these letters: Julius II., P.; the scabbard is of crimson velvet, covered with silver wrought in philagram work into branches of the oak tree leaves and acorns". The keys of St. Peter figure prominently among the philagree work. After the fall of the Castle of Dunottar in 1651, the belt of the sword became an heirloom in the family of Ogilvie of Barras, whose descendant restored it last year to the crown authorities. A picture of the sword is given in *Old and New Edinburgh*, Vol.

I. p. 72. Since the destruction by Cromwell of the English Regalia, these Scottish "Jowellis," as they used to be called, are the only ancient insignia of royalty left in the kingdom.

P. 103, l. 2. Louis XII., King of France, had defeated the Milanese in a campaign in which a famous Scotsman, Stuart, Lord of Aubigny, had greatly distinguished himself. The kingdom of Naples had been divided between the Kings of France and Spain. These events took place as far back as 1505. Boece, with his usual carelessness, speaks of these events as if they had happened immediately before Flodden in 1513. An account of the French campaigns in Italy will be found in Philip de Comines.

P. 103, l. 8. *Transferendam*: not quite accurately used. It seems used as a future participle passive. The proper meaning is *necessity*, not futurity.

P. 103, l. 13. It would have been neater to have said *utrique populo comprobato*.

P. 103, l. 16. *Venientes* erroneously used. It should be *quum venissent*. James must have been highly flattered at this time (1512), for about the same date envoys from the Pope, from France, England and Spain, waited on him. He remained loyal throughout to his old ally.

P. 104, l. 5. The syntax of this sentence is all wrong. It is impossible to construe *animi feroces*, and apparently *Henricus* and *cupiditas* are both intended to be the subject of *convertat*. *Paraverat* should rather be subjunctive.

P. 104, l. 12. *Licet*, etc., would be better *licet essent amici*.

P. 105, l. 4. *Impropero* is a late word, borrowed apparently from the Vulgate, where it is used of the railing of the impenitent thief on the cross.

P. 105, l. 8. The herald who was despatched to France found Henry VIII. besieging Terouen. The message to Henry was far from conciliatory, and he broke into an ungovernable passion. The letter to him exists in the British Museum, *Caligula B.*, VI. 49, 50. It has been printed by Hollinshead. The substance of it is given in Tytler, V. 53. See also *Days of James IV.*, pp. 142-147.

P. 105, l. 10. From Hollinshead, Tytler and *Days of James IV.*, we may compile the following list of those that fell at Flodden: The Archbishop of St. Andrews; the Bishop of the Isles; the Abbots of Inchaffray and Kilwinning; the Earls of Montrose, Crawford, Argyle, Lennox, Glencairn, Caithness, Cassilis, Bothwell, Erroll (Constable of Scotland), Addell (*sic* Hollinshead, probably an error, Adell being the old name for Athol, see Blind Hary), Athol and Morton; the Lords Lovat, Forbes, Elveston (Elphinstone?), Ross (of Halkhead), Inderby (Thomas Stewart, of Innermath?), Sinclair, Maxwell and his four (*Days of James IV.*, and Hollinshead, three) brothers, Darnley (Hollinshead, Daunlie), Sempill, Borthwick, Bogonie (Bognie or Bargeny?), Arskyll (Erskine?), Blackader and Cowin (or Cownie); and these knights and gentlemen: Sir John Douglas, Cuthbert Hume, or Home, of Fastcastle, Sir Alexander Seton, Sir David (Hume?), Master John Grant, Sir Duncan Cawfield (Sir Duncan Campbell, of Glenurcha), Sir Saunder Lauder, Sir George Lauder, Master Marshall, Master Key, Master Elliot, Master Cowell (Clerk of the Chancery), the Dean of Ellester (Glasgow?), Mackean (perhaps an Irishman, sent by O'Connell who had recognised James as his over-lord, and sent some troops), Maclean. Besides these,

there fell, De la Motte, the Spanish Ambassador, and, according to some accounts, the Earls of Huntly and Rothes, also the Bishop of Caithness (although Keith seems against this). A Venetian, writing to his brother in this year, says: "These are the names of the only four lords remaining alive in Scotland—the Lord-Treasurer, Lord Hamilton, Earl of Murray (?) and Lord Herries (?)". *Days of James IV.*, p. 161.

P. 105, l. 16. A quotation from Tytler, V. 76, will best show Elphinstone's position at this time: "In the midst of these scenes of public disorder, repeated attempts were made to assemble the parliament, but the selfishness of private ambition and the confusion of contradictory councils distracted the deliberations of the national council, and the patriotic wisdom of the venerable Elphinstone in vain attempted to compose their differences". *Ibid.*, p. 80: "At this crisis, by the death of the venerable and patriotic Elphinstone, Bishop of Aberdeen, was removed the only man who seemed to possess authority in the state, an occurrence which increased the struggle of ecclesiastical ambition. It was the intention of the queen to have appointed Elphinstone Archbishop of St. Andrews, but on his death she nominated to that see the celebrated Gavin Douglas, her husband's uncle, a man whose genius, had this been the only requisite for the important dignity, was calculated to bestow distinction upon any situation. Hepburn, however, Prior of St. Andrews, a churchman of a turbulent and factious character, had interest enough with the chapter to secure his own election, whilst Forman, Bishop of Moray, the personal favourite of the late king, whose foreign negotiations and immense wealth gave him great influence at the court of Rome, was appointed to fill the vacant see by a papal bull which he for a while did not dare to promulgate."

P. 106, l. 3. *Cunctis*, dative of agency, is Silver Age Latin, except with gerundives, and rarely with perfect participles passive:

P. 106, l. 15. *Absque ejus praesentia*. *Absque* is virtually an ante-classical and post-classical word. Besides, it does not go well with *praesentia* in the sense of "his presence". It would have been better to have said *eo absente, sedari non poterant*.

P. 106, l. 15. *Quorumcunque* should rather be *cujusvis*.

P. 106, l. 16. *Valetudinarius* is a Silver Age word.

P. 107, l. 5. *Sexto*, etc., should be *sexto autem postquam*, etc.

P. 107, l. 8. *Excederet* is Silver Age for *excessit*.

P. 107, l. 11. *Volens* = English participle, *wishing*, is poetical and Silver Age Latin.

P. 107, l. 13. *Oratione* = prayer is not classical but ecclesiastical Latin.

P. 107, l. 16. The good bishop's pluck in going through these courtesies, when so near his end, deserves notice.

P. 107, l. 18. *Stratum*, a bed, is poetical, and rather Silver Age.

P. 108, l. 3. *Moribundo*. This is a serious error, *circumstare* being either used without a case after it or with the accusative.

P. 108, l. 6. *Suasuros* should have had *fuisse* after it.

P. 108, l. 9. *Sepeliretur* should be *sepeliri vellet*. The error is due to the ambiguity of the English *would*.

P. 108, l. 11. *Anne quicquid* would much better be *numquid*.

P. 108, l. 15. *Natum* is an error for *natus*. So in 1825 edition.

P. 109, l. 1. *Quam dudum*, as long as possible, is probably not correct. *Quam dudum*, how long? is found.

P. 109, l. 2. 1484 to 1514.

P. 109, l. 3. *Exenteratus* is ante- and post-classical.

P. 109, l. 5. The mention of these prodigies by Boece is amusing. As a son of the Renaissance he was bound to imitate Livy, who often gives a long list of prodigies in connection with some national calamity. It is not easy to see the connection between the birth of monsters and the death of saints. The only possible explanation would seem to be that both the Roman and the Christian religion had the same sanction; but that would be the Renaissance run mad.

P. 109, l. 7. Buchanan, XIII. 7, gives an account of a similar monster born about the time of the accession of James IV. That king caused it to be educated, particularly in music, in which it made wonderful progress. It also learned various languages. When the lower limbs were touched, both upper bodies felt the sensation, whereas if either of the upper bodies was touched the other had no knowledge of it. These "Siamese twins" lived to the age of twenty-eight, and died in the regency of Albany. Buchanan assures us that honest men were living in his time who had seen this monster.

P. 109, l. 8. The explanation of a new-born child refusing to suck its mother is probably a very simple matter. If the mother were young and had small *mammae*, the child would be unable to get a hold. Some more mature and larger-teated matron would then come to the rescue. The same difficulty arises sometimes with calves.

P. 109, l. 14. This may possibly be the Alexander Laurence mentioned, p. 92, l. 6.

P. 110, l. 2. *Expostulet*. The subjunctive is used because he means "would seem to demand".

P. 111, l. 6. *Cilicium* properly means a covering made of Cilician goats' hair, worn by soldiers and sailors.

P. 111, l. 9. *Compatiens* is a Patristic word, formed on the analogy of Greek *συμπάθεια*, *συμπάθεια*, which Cicero uses in the Greek form.

P. 111, l. 11. *Vidisset*, *monuit*, should be *viderat*, *monebat*, as frequency is implied.

P. 112, l. 10. I hardly think that Boece means to say that there was any connection between the death of Elphinstone and the virulent attack of the plague. See about plague at this time, *Town House Records* (Spalding Club, Vol. I. p. 90).

P. 112, l. 15. Alexander Gordon was, according to Keith, the third son of James Gordon, Laird of Haddo (ancestor to the Earls of Aberdeen), and was at one time Rector of Fetteresso in the Mearns. At the time of his appointment to the bishopric, he was Precentor of Moray. He was elect and unconfirmed on 18th March, 1518 (Treasurer's Books). He died 30th June, 1518. Grub (III. p. 410) thinks that, as he was in poor health, he may never have been consecrated.

P. 113, l. 3. James Ogilvie has already been mentioned, p. 91, l. 5. He was Professor of Civil Law in the University. (See note, *l. c.*)

P. 113, l. 8. Ogilvie, according to Spottiswood, received the Abbacy of Dryburgh as a recompense for withdrawing his claim to the bishopric.

P. 113, l. 9. Spottiswood expresses it thus: "At Rome, Robert Forman, Dean of Glasgow, took a provision thereof from Pope Leo the Tenth". This means that he received a document conferring on him the bishopric.

P. 113, l. 14. Andrew Forman, Archbishop of St. Andrews, succeeded Alexander Stewart, slain at Flodden. He was a prominent figure in the politics of the time, and played a part opposite to that of Elphinstone. He was one of the strongest advocates of the war with England, whereas Elphinstone earnestly opposed the war. Unlike Elphinstone, he was ambitious and self-seeking. Before his appointment to the primacy he had been Bishop of Moray and, by the favour of Louis XII. of France, Archbishop of Bourges. He held also, *in commendam*, the Abbacy of Dryburgh, the Priory of Pittenweem and the English Priory of Cottingham. He hoped, by the help of Louis and of James IV., to get a cardinal's hat. He was sent on several important embassies to the Continent.

P. 113, l. 16. *Dum* with the subjunctive is rare, the correct construction being with the present indicative.

P. 114, l. 1. *Ethic* fever. See before, p. 31, l. 7.

P. 114, l. 4. *Sospitas* is a late word.

P. 114, l. 9. *Conventi*. The use of the passive in this way can only be justified by the Low Latin use of the word, "to call into court" (Migne). *Sunt* must be understood.

P. 114, l. 12. *Propter* after its case is Tacitean.

P. 114, l. 17. *Tandem* is very expressive. Boece has not a single good word for Gordon. He is longing to get to Bishop Dunbar, whom he regards as Elphinstone's real successor. See p. 119, l. 11, for the way in which he speaks of Gordon.

P. 115, l. 2. It will not be necessary for me to give any lengthened account of Bishop Gavin Dunbar, as Sir William Geddes, in the *Heraldic Ceiling of St. Machar's Cathedral*, published by the New Spalding Club, has gleaned anything that the learned editor of the *Registrum* had omitted to garner.

P. 115, l. 3. The Dunbar family could claim royal blood, for Corspatrick, Earl of Dunbar, was one of the competitors for the Scottish crown who agreed to submit their claims to the decision of Edward I.

P. 115, l. 4. *Apprime* is not so classical as *inprimis*.

P. 116, l. 4. *Quidam*. Probably Boece himself was the speaker on this occasion.

P. 116, l. 7. *Tulerit* should be *tulit*.

P. 116, l. 10. *Undequaque* is rejected by Forcellini as barbarous.

P. 117, l. 2. *Coruscantem* is a bold and picturesque word, but un-Ciceronian in this usage.

P. 117, l. 5. *Abhorreret* should rather be *abhorreat*.

P. 117, l. 7. *Siquidem* seems incorrectly used for *quidem*.

P. 117, l. 13. *Sumus* and *habuimus* should be in the subjunctive mood. The *nobis* in l. 12 cannot be construed. It should either be *nos* (nominative) or *inter nos*.

P. 118, l. 3. *Paternitas* thus used is quite unclassical.

P. 118, l. 4. *Ostenderemus* should be *ostendamus*.

P. 118, l. 6. *Posset* should rather be *possit*. It is not a *suppositio falsi*.

- P. 118, l. 7. *Reverentiam*. This is like *paternitas*, a few lines before.
This extraordinary metaphor we have had before (p. 32, l. 8). Horace, C. I. 23, 8, has *et corde et genibus tremit*.
- P. 118, l. 14. What follows must, I fear, be regarded as *Bathos*.
- P. 118, l. 17. Before *quod* there should be *sed*.
- P. 118, l. 19. *Superpositus* is a sort of pun, as the vane is placed over the building, so the bishop is placed over the church.
- P. 119, l. 1. *Dum* with subjunctive, meaning "while," we had before (p. 113, l. 16).
- P. 120, l. 8. *Habes* should be *te habere*.
- P. 120, l. 15. *Iniit* should be *se iniisse*.
- P. 120, l. 11. *Vidisse* should rather be *videre*.
- P. 121, l. 1. This passage seems to mean that if he should not prove a second founder of the University, he at least would strive to be like its founder, Elphinstone.
- P. 121, l. 3. *De eo* should be *de se ipso*.
- P. 121, l. 11. It is sad to think that even now, when the quater-centenary of the foundation of the University is about to be celebrated, and when, one would think, the founder in some way should obtain honour, no proposal has been made to cover his remains with a monument adequate to his merits. Bishop Dunbar's tomb, too, is exposed to the elements, and unless protected from their violence will soon lose its exquisite beauty.
- A description of Bishop Elphinstone's tomb as it was before it was mutilated will be found in Dr. Norman Macpherson's Monograph on King's College.
- P. 122, l. 5. *Conditio* in this usage belongs to Ecclesiastical Latin. In the Classic period the word belongs to *condio*, not *condo*, and signifies seasoning, flavouring.
- P. 122, l. 8. *Cupido* should be *cupiditas*. *Ut* should be *quo*.
- P. 122, l. 15. For some notes on the Bridge of Dee, see Appendix.
- P. 122, l. 18. *Caelaturum*. See *Heraldic Ceiling of St. Machar's Cathedral*, published by New Spalding Club.

APPENDIX A.

THE PARENTAGE OF BISHOP ELPHINSTONE.

The name Elphinstone, or Elphinston, seems to be of English origin. *Aelf*, or *elf*, in Anglo-Saxon, denotes an elf, *ing* is a patronymic termination denoting *son*, while *tún* signifies an enclosure, a house surrounded by its lands or grounds. Thus the first who bore the name of Elfing would have been regarded as the son of an elf or sprite. His *habitat* would be known as Elfingstun, and in course of time some one, not necessarily a descendant of the fairy's son, would obtain the territorial surname of *de Elfinston*, and would be, according to the old Scots style, "Elfinston of that ilk". The ruins of Elphinstone tower stand in Tranent parish, and belong to the fourteenth or fifteenth century. The whole district of Lothian must be regarded in historical times as English, not Celtic. Names like Haddington, Tynninghame, Whittinghame, Lethington, Athelstaneford, Dirleton, Morham, Ormiston, all point to an English occupation. The Elphinstone family was ennobled in the reign of James IV., receiving at the same time the Lordship of Kildrummy. (Charters may be seen in *Antiquities of Aberdeenshire*, Vol. IV. p. 217, Spalding Club.) The father of the bishop seems to have been William Elphinstone, a cadet of this house, who was in holy orders. He was Rector of Kirkmichael, and Archdeacon of Teviotdale. Crawford, in his *Officers of State*, p. 47, says the bishop was the son of William, third son of Sir William de Elphinstone of that ilk. This son of Sir William, according to Crawford, after he became a widower entered into holy orders. Bishop Keith follows Crawford in this account of the parentage of the bishop.

Dr. Grub, I. 403, thinks that the bishop's father never was a cleric, but was all his life a layman. He thinks that all the references to William Elphinstone a cleric are to the son, not to the father. These references are found in *Munimenta Alme Universitatis Glasguensis*, and unquestionably point to the existence of at least two William Elphinstones who were in holy orders. For instance, there is a notice of a canon of Glasgow of that name as early as 1451. Now the bishop seems to have been born in 1431. He could hardly have been a canon at twenty years of age, as these

Munimenta show him, or some William Elphinstone, to have taken his degree in 1451. Dr. Grub admits the existence of a writ "which is said to refer to the bishop's illegitimacy," but thinks that "it refers to some canonical impediment which made the marriage of his parents invalid or doubtful, as the law of the Church then stood". Dr. Grub's history was published in 1861. The Hunterian Club published in 1876 the poetical version of the *Life of Bishop Elphinstone*, by Alexander Garden. In the Preface to this work, Dr. David Laing seems to have settled the question of illegitimacy. He gives the following documents:—

(1) Grant by James III., June 25, 1477, in favour of "speciale et delecto clerico Magistro Willelmo Elphinstone Rectore de Kirkmichael, in Artibus Magistro et in Decretis," giving him licence to dispone at any time upon his lands, tenements, etc., "non obstante bastardia sua in qua genitus est," and legitimating him, "per omnia sicut de legitimo thoro esset procreatus". This writ is among the papers in Cumbermauld House.

(2) In 1864 there was published at Rome a work entitled *Vetera Monumenta Hibernorum et Scotorum Historiam Illustrantia*, by Father Augustinus Theiner. In this volume, among the "Epistolae Alexandri," P. VI., there is a letter, No. 894, addressed to Bishop Elphinstone: "Super suo praefectione, translatione ac defectu natalium". This letter, after relating that Pope Sixtus IV. (1471-1484) had preferred him to the See of Ross, "teque illi prefecit in Episcopum et pastorem ac per alias tecum, ut non obstante defectu natalium"; and in his translation to *Aberdeen*, no mention having been made of this defect, in order to relieve him from any further trouble, or risk of suspension, he, the Pope, "motu proprio, mero liberalitate," had granted him a full and free dispensation, "non obstantibus defectu et aliis premissis, etc., Datum Rome, apud Sanctum Petrum, anno 1494, pridie idus Decembris, Pontificatus nostri, anno tertio". Pope Alexander VI. himself was about the last person to raise a difficulty about illegitimacy, as he was not only the father of a number of illegitimate children, but for their sakes was guilty of the greatest crimes. The striking portrait of him given in *Officers and Graduates* shows a face of great power and of equally great weakness. The epigram on him given in Moreri's Dictionary is savage, but probably justified by facts:—

"Vendit Alexander Claves, altaria, Christum :
Vendere jure potest, emerat ipse prius."

"Pope Alexander has for sale
Our Lord, the Church, the Keys,
And he is quite within his right,
He first had purchased these."

APPENDIX B.

In 1619 there appeared a metrical edition of that part of Boece's *Lives of the Bishops* which deals with the life of Bishop Elphinstone. The following is the title-page of this work:—

THE

LYF, DOINGS, AND DEATHE

OF

The Right Reuerend and Worthy Prelat,

WILLIAM ELPHINSTOUN,

Be the Divyne Prouidence the 23 BISHOP OF ABERDENE,
wha efter 30 yeeres gouernament of this Sea,
the 83 of his age, departed in Edinbrughe,
the yeir of Chryft 1514.

Excerpted and Translated out of the Lyues of the Bishops
of Aberdene, Wretin in Latine by the learned and famous
Chronographer, MAISTER HECTOR BOES, first
Principall of the K. College thair,
be AL. GARDEN.

ABERDENE, THE YEER

1619.

This Alexander Gardyne, or Garden, is the author of three other works:—

(1) *A Garden of Grave and Godlie Flowvres, Sonets, Elegies and Epitaphs*, Planted, Polished and Perfected by Mr. Alexander Gardyne. *Et sacer et magnus Vatum labor*. Edinburgh, printed by Thomas Finlason, 1609. With Licence.

(2) *The Theatre of the Scottish Kings*, by Alexander Garden, Professor of Philosophy at Aberdeen. Done from the original manuscript, Edinburgh, Printed by James Watson, and sold at his shop, next door to the Red Lyon, opposite to the Luken-booths, 1709. Both these poetical works have been published by the Abbotsford Club, being edited by William Barclay Turnbull, advocate.

(3) *A Theatre of Scottish Worthies*. No printed copy of this work was known to exist, when in 1876 the Hunterian Club printed it from a manuscript in the library of the late Sir Alexander Boswell of Auchinleck. David Laing was editor, and he gave in the same volume the metrical *Life of Bishop Elphinstone*, by Garden.

The Alexander Garden who wrote these works seems to have been the father of Alexander Garden who was one of the Regents of King's College. See *Officers and Graduates*, p. 55. The son was afterwards minister of Forgue, and lived to 1677. The poet seems to have been an advocate in Aberdeen. His name will be found in a document published in Kennedy's *Annals of Aberdeen*, Vol. II. p. 166. Though he is styled "Professor of Philosophy" in the title-page of the *Theatre of the Scottish Kings*, the manuscript of this work, according to Laing, "furnishes no such statement". These poems are written in a style of such bathos, that one can hardly imagine that two poets of the name of Garden, both Aberdonians, and living in succession, could have perpetrated such doggerel.

The following may be taken as a specimen of Garden's poetry. They are the opening lines of the poem:—

WILLIAM ELPHINSTOUN,

23 BISHOP OF ABIRDENE.

WHAN Bishop Blacater
 (In Palestine deceas'd)
 Transported was to Glasco's Seat,
 And Protomyft thair plac'd,
 The channons, clerks, and all,
 All wonderfullie proone,
 Prayes, and for Pastor postulats,
 Ane Williame Elphinstoune,
 (But vaunting be it sayd)
 Into that tyme and age,
 A man of all most spiritfull,
 Most sanctified and sage.
 Whairfor, this Worshipfull
 Juditious Diuyne,
 To limne his Lyf, dois ask the ayd

Of all the triple Tryne.
 Whow fall I, then, since I
 Am so infirme, fett foorth
 And wreat of this great Williame, all
 His virtues, works and woorth ? 20
 Unless my pen were pull'd
 From Delius' sacrat wing,
 And, with the muses happie hands,
 Dipt in the Thespian spring ;
 That, be thair heauenlie help,
 My unaccouftom'd quill,
 Mycht Golden numbers, nectar-lyk,
 Elaborat, diftill,
 And fyned quinteffence.
 My lynes and labours than, 30
 Conforme unto fome meafure too
 The Merits of the Man :
 Who as his Nature good
 In th' adolefcing age,
 His futur Grace and greatnefs bothe,
 Did promeis and preface ;
 So in his Lyf weell led,
 Moft worthy Nectors yeers,
 Muchemore nor could expected be,
 Performed was, appears. 40
 Now, this great worthy, wyfe,
 And vigilant diuine,
 In Glasco Burrow he was borne :
 His pedegree and lync
 From ELPHINSTOUNE, a houfe
 Old, opulent and trew,
 And yit a famous famelie
 Legittimat he drew.
 At Glasco firft he got,
 (Whair all fweet Science fownds) 50
 In that thryfe Inclyt Academe,
 His Elements and Grounds.
 There to be borne, to breathe,
 Did God and Nature give,
 And there his louing Lord did learne
 Him laudable to liue ;
 Thair did he fuck his Dame,
 Thair on the Muses milk
 His fragrant freshe ingyne was fed

Will : [Elph.]
 Inclinatioune.

His earnest exerccis,—
 He walks him, and he craves
 Th' occasioun and the cause 150
 Of his sleep, passionat compliments,
 Thoughts, agonees, and thraws.
 The happie youth, who knew
 No nought bot to obay,
 Most docill and most deutifull
 Unto his Doctours ay,
 Yit with his dream, a dred,
 Made stupefeit, he fears
 To shaw what he suppos'd he saw.
 Bashfull, a whyll forbears, 160
 And modest, mutelie staves,
 Attracting breathe betueen;
 And then the whoill he signefeis
 What, sleeping, he had sene.
 His Maister maist humane,
 Judicious and discreet,
 Did presentl' apprehend these his
 Perplexiteis of spreit;
 And thairfor cheeflie cheeris,
 And him forbids to be 170
 Ou'r carefull yit or curious
 To fix felicitie,
 Or to confyd into
 Night visiounes or dreams,
 Since they of hum'rous brains be bot
 Superfluous extreams;
 And, or we wit, they grow,
 So they agane ar gone;
 Herfor trust not into such toyes,
 Nor panse thow thair upoun. 180
 Yit tacitlie him self
 On th' apparitioun panfes,
 And at the isflew fine and end
 Oft he conceats, and skanfes,
 Confidring long, at last,
 Quiescing dois conclood,
 Into this Williame lurking lay
 Things hidde, fubleim, and good.
 Thairefter he him self
 Was marked much to be 190
 More silent, fad, still grave, and gevin
 To taciturnitie.

NOTES ON GARDEN'S POETICAL LIFE OF BISHOP ELPHINSTONE.

L. 1. Bishop Blacader was translated from the See of Aberdeen to that of Glasgow in 1484. He died on a journey to the Holy Land in 1508 (Leslie, p. 335).

L. 4. *Protomyst* : i.e., Protomystes, Protomysta, a word used by Sidonius, a Christian writer of date 488 A.D. It properly means the chief priest in a mystical worship.

L. 9. *But* = without.

L. 17. *Whow* = how.

L. 22. *Delius* : i.e., Apollo's.

L. 24. *Thespian* : that is, belonging to Helicon, the home of the Muses.

L. 32. *Too* = to, prep.

L. 61. *Tyare* : tiara, bishop's mitre.

L. 89. *Pr' excellent ingyne* : pre-eminent genius.

L. 98. *Haunted* is a difficult word. It seems here to be used like Icelandic *heinta*, to fetch home, draw.

L. 100. *Flected verse* : verse of a sententious nature. Cp. Tacitus, *An.*, 6, 29.

L. 104. *Doltrie*. Is this a sub. from *dolt*, or a contracted form of idolatry?

L. 112. *Suppons* : supposes.

L. 115. *Heis* : v. to raise.

L. 118. *Thir* : these.

L. 122. *Prence* : prince.

L. 142. *Hir decore* : her decorate, honour.

L. 149. *Walks* : wakens.

L. 152. *Thraws* : throes.

L. 157. *A dred* should be *adred*, terrified.

L. 162. *Attracting* : drawing in.

L. 171. *Our* : too.

L. 175. *Bot* : but, only.

L. 177. *Or* : ere.

L. 180. *Panse* : think ; Latin, *pendo*.

L. 184. *Conceals* : thinks. *Skanses* : considers, from v. scan.

L. 186. *Quiescing* : Latin, *tacitus*, quietly in his mind.

APPENDIX C.

SUMMARY OF ANDREW HALYBURTON'S LEDGER,

PP. 182-185.

IHESUS, ANNO 1497 IN OCTOBER.

Fol. 150, V.

The bishop sends wool, salmon, trouts. Halyburton sends back gunpowder (for blasting ?), almonds, rice, pepper, ginger, canel (cinnamon), mace, nutmegs, cloves, sandry (sandal wood ?), troussell (truss ?), saffron, scrozattis (confections). He also sends black bonnets, red caps. He also pays for mending an *orolog* (horologe) and giving it a new case. He sends carts and wheel-barrows in year 1498. These would be for the building of the University.

At the same time Halyburton was constantly remitting money in the bishop's name to Rome.

In the account of the bishop, there is mention of *pynor fe*, that is the fee of the *pynours* or stevedores. This is an early occurrence of the word.

APPENDIX D.

THE BRIDGE OF DEE.

ABRIDGED EXTRACTS FROM TOWN COUNCIL REGISTERS (ABERDEEN), ETC.

In 1448 a contract is made between the Alderman and Common Council on the one hand, and Mr. John Levingston, Vicar of Inverugie, on the other, concerning the building of a bridge over the Dee. Mr. John has taken on hand to be Master and Governor of the work at the sight and advice of the Alderman and Council, to the which work the Alderman and Council shall give yearly for a term of 10 years, £20 of their common purse.

This scheme fell into abeyance.

In 1522 Alexander Galloway, Parson of Kinkell, complains to the Provost and Baillies on Gelis Monro and his accomplices for not bringing back the centers used in the building of the Bridge of Dee, carried away by the speat, he having undertaken to do so for a French crown of gold.

1527. The hail toun convened thank the Bishop of Aberdeen for the great pleasure and profit done for the building of the Bridge of Dee, and for his great offer and promises for upholding the same; communicated by Alexander Hay, Parson of Turriff.

An answer to be given his lordship concerning the Bridge of Dee.

Letter from the Provost, Baillies, Council and Community to the Bishop concerning his communication as to the upholding of the Bridge of Dee, being now founded, bigged and ended in his lordship's great, high and exorbitant expenses. The lands of Ardlair being given for the upholding of the bridge, they hint to his lordship that he might easily infest them in lands near the town, such as Ruthrieston or any other in place thereof.

The hail toun agree to indent with his lordship for the upholding—for them and their successors, so long as they bruik peacably the lands of Ardlair, a few of the community dissenting.

1529. Bond granted by the town to Gavin, Bishop of Aberdeen, and sealed with the common seal, for upholding and, if need be, rebuilding the Bridge of Dee.

The money and profits arising from the lands of Ardlair to be applied to the upholding of the Bridge of Dee, and to no other uses.

The Provost, Baillies and Council swore in Judgement the great bodily oath, touching the crucifix, to apply the same accordingly.

Mr. Robert Elphinston, Parson of Kincardin, and Mr. Alexander Galloway, Parson of Kinkell, in name and in behalf of Gavin, Bishop of Aberdeen, deliver in court the charter of the lands of Ardlair in favour of the Provost, Baillies and Community, by his lordship, with the consent of the Dean and Chapter, under their seals and subscriptions manual, and received from Alexander Rutherford, Baillie, the bond from the town for the upholding of the bridge.

1530. Sir William Ray, late Chaplain of our Lady's Chapel of the Bridge, delivers to the Baillies a chalice of silver, an image of silver of our Lady, both overgilt, three napkins, one embroidered and two white, an altar towel, with the key "of the offerand stok to be kept to the vtilitie and proffite of the said chappell".

James Cheyne, Procurator for the Laird of Abergeldie, requires the Baillies to make an easy passage betwixt the bridge and the chapel of the same, so as they may fish the water.

Summons to be raised against the Laird of Abergeldie and his accomplices for hewing and down-cutting the bulwark of the bridge.

Alexander Monypenny appointed to superintend and repair the bridge, with a salary of five merks yearly.

From M'Gibbon and Ross's *Castellated and Domestic Architecture*, Vol. V. p. 542, we learn from notes by R. S. Mylne that Thomas Franche, the king's mason, acted as contractor for the bridge. A son of his is buried in St. Machar's. Innes, in his *Sketches of Early Scottish History*, tells us, p. 313, that Andrew Cullen, Provost of Aberdeen, as factor for Bishop Elphinstone, in 1506 entered into a contract with John Brunel, an Englishman, and plumber to the King of England, regarding the roofing of the Church and the new University.

M'Gibbon and Ross say the oak-carved work of King's College Chapel is by far the most extensive and the best of its kind in Scotland.

APPENDIX E.

It may be interesting to give here the charter granted by James IV. to Walter Chepman and Andrew Myllar to set up a press in Scotland. *Reg. Sec. Sig.*, III. 129.

James, etc. To all and sundry, our officers, lieges and subjects whom it concerns, to whose knowledge these our letters shall come, greeting. Know ye that, forasmuch as our loved servants, Walter Chepman and Andrew Myllar, burgesses of our burgh of Edinburgh, have at our instance and request, for our pleasure and the honour and profit of our realm and lieges, taken on them to furnish and bring home a press (prent), with all stuff belonging thereto, and expert men to use the same, for imprinting within our realm of the books of our laws, Acts of Parliament, chronicles, mass books and portuus (*i.e.*, the Breviary) after the use of our realm, with additions and legends of Scottish saints now gathered to be eked thereto, and all other books that shall be seen necessary, and to sell the same for competent prices, by our advice and discretion, their labours and expenses being considered; and because we understand that this cannot be furnished without right great cost, labour and expenses, we have granted and promised to them, that they shall not be hurt nor prevented therein by any others to take copies of any books forth of our realm to cause print the same in other countries, to be brought and sold again within our realm, to cause the said Walter and Andrew lose their great labour and expenses: and also it is devised and thought expedient by us and our council, that in time coming mass books, manuals, matin books and portuus books, after our own Scots use (*i.e.*, ritual), and with legends of Scots saints, as are now gathered and eked by the reverend father in God and our trusty councillor, William, Bishop of Aberdeen, and others, be used generally within all our realm as soon as the same may be printed and provided: and that no manner of such books of Salisbury use be brought to be sold within our realm in time coming.

Bishop Leslie, p. 296, says: "Hoc tempore ars Typorum, quam Impressoriam dicimus, in civitate Metensi jam primum in lucem a Germano quodam missa est, majorine compendio an dispendio rei literariae aliorum sit judicio".

"At this time (1458) the art of using types, which we call printing, was first given to the world in the city of Metz by a certain German. Whether this discovery is a greater advantage or loss to literature I leave others to decide."

Bishop Elphinstone had evidently no fears on this score, but much happened between his time and Leslie's. Had there been no heretical works published in the interim, Leslie might have given a more distinct pronouncement,

APPENDIX F.

THE CHARACTER OF JAMES IV. BY PEDRO DE AYALA, THE SPANISH
AMBASSADOR TO SCOTLAND, JULY 25, 1498 (*Span. Calendar of Letters*),
AND OF HIS SON, ALEXANDER, BY ERASMUS.

The king is 25 years and some months old. He is of noble stature, neither tall nor short, and as handsome in complexion and shape as a man can be. His address is very agreeable. He speaks the following foreign languages: Latin, very well, French, German, Flemish, Italian and Spanish; Spanish as well as the marquis, but he pronounces it more distinctly. His own language is as different from English as Aragonese from Castilian. The king speaks, besides, the language of the savages who live in some parts of Scotland and on the islands. It is as different from Scottish as Biscayan is from Castilian. His knowledge of languages is wonderful. He is well read in the Bible and in some other devout books. He is a good historian. He has read many Latin and French histories, and has profited by them as he has a very good memory. He never cuts his hair or his beard. It becomes him very well. He fears God and observes all the precepts of the Church. He does not eat meat on Wednesdays and Fridays. He would not ride on Sundays for any consideration, not even to mass. He says all his prayers. Before transacting any business he hears two masses. After mass he has a cantata sung, during which he sometimes despatches very urgent business. He gives alms liberally, but is a severe judge, especially in the case of murderers. He has a great predilection for priests, and receives advice from them, especially from the Friars Observant, with whom he confesses.

The following is part of the interesting description of Alexander Stewart, the king's son, Archbishop of St. Andrews. It is from the *Adagia* of Erasmus. Of the two, father and son, Erasmus says: "No one was more worthy to be born of a king, and of such a king".

I once lived with the king's son in the city of Sena, and I there taught him

Rhetoric and Logic. Heavens! how quick, how attentive, how eager he was, how many things could he undertake together! At that time he studied law—a subject not very pleasing, because of its barbarous admixture and the insufferable verbosity of its expounders. He attended lectures on Rhetoric and followed out a prescribed theme, using alike his pen and his tongue. He learned Greek, and each day construed his stated task in a given time. He gave his afternoons to music, to the monochord flute or lute, and he sometimes sang while playing on a stringed instrument. Even at meal-time he was not forgetful of his studies. The chaplain always read some good book, such as the Pontifical Decrees, St. Jerome, or St. Ambrose. Nor was the reader interrupted, except when some of the doctors among whom he sat suggested aught, or when he made inquiry about something which he did not clearly understand. On the other hand, he liked tales when they were brief, and when they treated of literary matters. Hence no portion of his life was spent without study, except the hours given to religion and to sleep. If he had any spare time he spent it in reading history, for in that he took extreme delight. Thus it was that, though he was a youth scarcely eighteen years old, he excelled as much in every kind of learning as in all those qualities which we admire in a man.

After his death Erasmus said of him : “ What hadst thou to do with Mars, of all the gods of the poets, most infatuate thou, who wert the disciple of the Muses and of Christ ! ”

APPENDIX G.

FROM FIRST EDITION OF BOECE.

CATALOGUS EPISCOPORUM MURTHLACEÑ ET ABERDONEÑ.

Beanus primus Murthlaceñ episcopus.
Donortius II. Murthlaceñ episcopus.
Cormachus III. Murthlaceñ episcopus.
Nectanus IV. Murthlaceñ episcopus et primus episcopus Aberdofi.
Eduardus II. Aberdoñ episcopus.
Matthaeus archdiaconus III. episcopus.
Joannes Prior de Calcho IV. episcopus.
Adam V. Aberdoñ episcopus.
Matthaeus cancellarius VI. episcopus.
Gilbertus VII. Aberdofi episcopus.
Radulphus abbas VIII. episcopus.
Petrus de Ramsayo IX. episcopus.
Richardus de Pottok X. episcopus.
Hugo de Benhyem XI. episcopus.
Henricus Chein XII. episcopus.
Alexander Kininmund XIII. episcopus.
Guilhelmus de Deyn XIV. episcopus.
Joannes Rait XV. episcopus.
Alexander II. de Kininmund XVI. episcopus.
Adam de Tynningamme XVII. episcopus.
Gilbertus Grenlau XVIII. episcopus.
Henricus Licthon XIX. episcopus.
Ingeramus Lindesaius XX. episcopus.
Thomas Spens XXI. episcopus.
Robertus Blacatar XXII. episcopus.
Guilhelmus Elphynstonus XXIII. episcopus.
Alexander Gordonus XXIV. episcopus.
Gavinus Dumbarus XXV. episcopus.

τελος.

SUCCESSION OF BISHOPS OF ABERDEEN ACCORDING TO BELLESHEIM.

- | | |
|-------------------------------------|---------------------------------------|
| 1. Bean, 1015-1047. | 15. Alexander Kinninmund, 1329-1344. |
| 2. Donortius, d. 1098. | 16. William de Deyn, 1344-1351. |
| 3. Cormac, c. 1130. | 17. John Rait, 1351-1355. |
| 4. Nectan, c. 1141. | 18. Alexander Kinninmund (II.), 1355- |
| 5. Galfrid, c. 1155. | 1382. |
| 6. Matthew Kinninmund, c. 1170. | 19. Adam de Tininghame, 1382-1390. |
| 7. John, 1200-1207. | 20. Gilbert Greenlaw, 1390-1424. |
| 8. Adam Craill, 1227. | 21. Henry de Leighton, 1424-1441. |
| 9. Gilbert de Stryvelin, 1228-1238. | 22. Ingeram Lindsay, 1441-1458. |
| 10. Randolph de Lambley, 1238-1247. | 23. Thomas Spence, 1459-1480. |
| 11. Peter de Ramsey, 1247-1256. | 24. Robert Blacader, 1480-1484. |
| 12. Richard de Potton, 1256-1267. | 25. William Elphinstone, 1484-1514. |
| 13. Hugo Benham, 1272-1274. | 26. Alexander Gordon, 1514-1518. |
| 14. Henry Cheyne, 1281-1329. | 27. Gavin Dunbar, 1518-1532. |

APPENDIX H.

FROM *Scottish Abbeys and Cathedrals, etc.*, BY JOSEPH
ROBERTSON, LL.D., 1891.

P. 70. "We owe the cathedrals of Aberdeen, Fortrose, Lismore and Edinburgh, to the Middle Pointed or Decorated period, which extends from the death of Alexander III. to the Reformation."

P. 74. "The larger (than Rosemarkie or Fortrose) but less ornate Cathedral of St. Machar at Aberdeen was begun in 1366. The Dean and Chapter—Barbour, the venerable poet of the Bruce, being one of the dignitaries—taxed themselves for the fabric in Sixty Pounds annually for ten years; the bishop surrendered certain revenues which were worth probably twice that sum, and the Pope in 1380 made a liberal grant of indulgences to all the faithful who should stretch forth a helping arm to the work. But all these appliances availed only to raise the foundations of the nave a few feet above the ground. Forty years passed before Bishop Henry Leighton (1422-1440) reared the two western towers, completed the wall of the nave, and founded the northern transept. His successor, Bishop Lindsay (1441-1459), paved and roofed the edifice. It was glazed by Bishop Spens (1459-1480). The pious Elphinstone (1487-1514)—one of those prelates who in their munificent acts and their laborious and saintly lives showed to the Scottish Church, in her corruption and decay, the glorious image of her youth—built the great central tower and wooden spire, provided the great bells and covered the roofs of nave, aisles and transept with lead. Bishop Gavin Dunbar (1519-1531)—a meet successor to Elphinstone—built the southern transept, and gave to the nave the flat ceiling of panelled oak which still remains, with its eight and forty shields glittering with the heraldries of the Pope, the Emperor, St. Margaret, the Kings and Princes of Christendom, the Bishops and Earls of Scotland. The Choir seems never to have been finished, and of the transepts only the foundations now remain. The nave is nearly perfect, and its western front, built of the obdurate granite of the country, is stately in the severe symmetry of its simple design."

P. 94. At the Reformation "the stately altar-screen of Aberdeen was hewn in pieces".

P. 95. The reredos of the high altar of Aberdeen, "matchless within all the kirks of Scotland," was turned into a gallery.

In *An Appendix to the History of the Church of Scotland*, published in 1677, I find (p. 9) the following: "The Cathedral of Aberdene—this glorious Structure (being near ninescore years in building) did not remain twenty years in its integrity, when it was almost ruined by a Crue of Sacrilegious Church-robbers; for, anno 1560, the Barons of Mernis, accompanied with some of the Towns-men of Aberdene, having demolished the Monasteries of the Black and Gray Friers, fell to rob the Cathedral, which they spoiled of all its costly Ornaments and Jewels, and demolished the Chancel. Having shipped the Lead, Bells and other utensils, intending to expose them to sale in Holland, all this ill-gotten Wealth sunk (by the just Judgement of God upon Sacriledge) not far from the Gridle-ness. The body of the Cathedral was preserved from utter ruine by the Earle of Huntly. Afterwards, anno 1607, the Church was repaired and covered with slate at the charge of the Parish, and so continues yet in pretty good repair."

INDEX I.

LIST OF BOOKS USED IN PREPARING THIS WORK.

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Lewis and Short's Latin Dictionary.
Forcellini and Faeciolati's Latin Dictionary.
Migne's *Lexicon Mediae et Infimae Latinitatis*.
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Ogilvie's Imperial English Dictionary.
Skeat's Etymological Dictionary of the English Language (First Edition).
Dr. J. H. O. Murray's English Dictionary (in so far as published).
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Mosheim's History of the Church.

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1. The first step in the process of creating a new product is to identify a market need. This involves conducting market research to understand the preferences and behaviors of potential customers. Once a need is identified, the next step is to develop a concept that addresses this need. This concept should be innovative and differentiated from existing products in the market.

2. After developing a concept, the next step is to create a prototype. This allows the development team to test the feasibility of the concept and make necessary adjustments. The prototype should be functional and provide a clear representation of the final product. Once the prototype is ready, the team can move on to the next step: creating a business plan.

3. A business plan is a document that outlines the financial and operational aspects of the new product. It includes information such as the target market, sales strategy, and financial projections. The business plan is essential for securing funding from investors or lenders. Once the business plan is complete, the team can proceed to the next step: manufacturing the product.

4. Manufacturing the product involves sourcing materials, finding a manufacturer, and overseeing the production process. This step is crucial for ensuring that the product is produced efficiently and meets the required quality standards. Once the product is manufactured, the team can move on to the final step: marketing and distribution.

5. Marketing and distribution involve promoting the product to the target market and getting it into the hands of customers. This can be done through various channels such as social media, email marketing, and direct sales. The team should also monitor the product's performance in the market and make adjustments as needed to ensure its success.

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New Spalding Club.

SEVENTH REPORT BY COUNCIL.

1893.

The New Spalding Club.

Founded 11th November, 1886.

Patrons.

HER MAJESTY THE QUEEN.

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Brigade-Surgeon Lieut.-Col. W. Johnston, M.D.,
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Robert Walker, Aberdeen.
John Forbes White, LL.D., Dundee.
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Robert M. Wilson, M.D., Old Deer.
The Rev. John Woodward, LL.D., Montrose.

Secretary:

PETER JOHN ANDERSON, 2 East Craibstone Street, Aberdeen.

Treasurer:

FARQUHARSON TAYLOR GARDEN, 18 Golden Square, Aberdeen.

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SEVENTH REPORT BY THE COUNCIL.

*Approved at the Seventh Annual General Meeting of the Club on
Friday, 22nd December, 1893.*

SINCE the last General Meeting of the Club, held on Thursday, 15th December, 1892, two volumes have been distributed to members :—

I.—THE ANNALS OF BANFF. Edited by William Cramond, LL.D. Vol. II. (Pp. 498 + xii., with nine plates.) This formed the second instalment of the issue for 1892.

II.—OFFICERS AND GRADUATES OF UNIVERSITY AND KING'S COLLEGE, ABERDEEN, 1495-1860. Edited by the Secretary. (Pp. 399 + xx., with four plates.)

There has also been circulated—

III.—HANDLIST OF THE BIBLIOGRAPHY OF THE SHIRES OF ABERDEEN, BANFF AND KINCARDINE. By A. W. Robertson, M.A. (Pp. 133, 8vo.) This is a list of Short Titles issued for the purpose of eliciting information for Mr. Robertson's BIBLIOGRAPHY, which it is expected will be ready in the course of the next two years.

Another work, to form part of the issue for 1893, is—

IV.—THE RECORDS OF ABOYNE. Edited by the Most Hon. the Marquis of Huntly, LL.D. Upwards of 350 pages of this volume have been already printed off, including all the Deeds selected from the Aboyne Charter Chest; but the unexpected accumulation in the editor's hands of material illustrating the early history of the Gordons, and of Aboyne before it came into the possession of that family, has delayed the appearance of the book. The last of the MS. is now in the printer's hands. The volume will be richly illustrated with photogravure portraits of the early Marquises of Huntly, views of Aboyne Castle as it appeared in the seventeenth century, and plates of seals never before engraved.

As the number of pages to which II. and IV. have run has very considerably exceeded the estimate formed a year ago, it has been found impracticable to include in the financial year, 1893, the third volume mentioned in the Sixth Report, *viz.* :—

V.—BOECE'S LIVES OF THE BISHOPS OF ABERDEEN. Edited and translated by James Moir, LL.D. This will therefore fall to be reckoned as part of the issue for 1894, and as the whole of the Text and Translation has been printed off, and the Notes are now passing through the press, subscribers will have the satisfaction of receiving an instalment of next year's publications in an early month.

As approved by the Editorial Committee, the other volume to appear in 1894 will be—

VI.—HISTORICAL AND OTHER PAPERS CONNECTED WITH THE JACOBITE PERIOD. Edited by Colonel Allardyce.

It is expected that the second volume of the *Musa Latina Aberdonensis*, containing the remaining works of Arthur Johnston, will be ready for issue by the early months of 1895.

For the second volume of the *Fasti* of Marischal College, on which the Secretary is engaged, Dr. Alexander Cruickshank has presented a photogravure of Watson Gordon's portrait of his father, the late Professor John Cruickshank ; and Dr. Joseph Ogilvie has presented a photogravure of Cassie's portrait of Dr. Melvin. The Council gratefully acknowledge these gifts, which will tend greatly to enhance the value of the volume, and to stimulate a like generosity in others.

Thanks are also due to Mr. W. Kendall Burnett, who has printed and presented to the Club a very elaborate genealogical chart of the Burnett Family, drawn up by himself, for insertion in the volume begun by his late uncle the Lyon King of Arms.

A satisfactory advance is reported by Dr. Walter Gregor in connection with his promised volume on Folk Lore ; and by Mr. James Macdonald in connection with his on Place Names.

Professor Trail hopes to have the David Skene Papers in readiness for publication at no distant date ; and the Rev. Mr. Forbes-Leith continues to accumulate material illustrative of the Diary of the Scots College at Douai.

The selections from the Presbytery Records of Alford by the Rev. Thomas Bell, Keig, and from the Synod Records of Moray by the Rev. Stephen Ree, Boharm, are also in progress. Mr. Ree proposes to add to his volume a *Fasti* of all Parochial Schoolmasters within the bounds of the Synod, from the earliest extant dates down to the passing of the Education Act in 1872. Such a list may, it is hoped, be the precursor of a *Fasti Scholae Scoticanæ* worthy to rank with the great work of Hew Scott.

Since the last report was submitted by the Council, thirteen members of the Club have died : Mr. Alexander Grigor Allan,

Elgin ; Dr. James Anderson, London ; Sir Andrew Clark, Bart., LL.D., London ; the Rev. James Davidson, Banff ; Mr. Andrew J. Gibb, Aberdeen ; Sir John D. Hope, Bart., of Craighall ; Mr. Charles Morton, W.S., Edinburgh (an original member of the old Spalding Club) ; Mr. W. F. Ogg, Advocate, Aberdeen (another original member) ; Mr. John Robertson, Advocate, Aberdeen ; Mr. John Roy, LL.D., Aberdeen ; the Rev. James Taylor, D.D., Edinburgh ; Mr. A. Stephen Wilson, North Kinmundy ; Mr. Alexander Yeats, Town Clerk Depute, Aberdeen. While several of these members had attained remarkable eminence in their respective professions, all of them are known to have had an excellent reputation in their various spheres of usefulness, and are accordingly greatly regretted.

The Treasurer reports, as in former years, a fully paid up membership of 500. It is very satisfactory to note the absence of arrears.

The list of applicants for admission to the Club, drawn up at the time of its formation, has been gradually exhausted, and it is hoped that members will make it known that it is now possible to admit a few new applicants.

A few copies of the Club's issues for the years 1891-92 (Sir William D. Geddes' *Musa Latina Aberdonensis*, I. ; Dr. Cramond's *Annals of Banff*, II. ; Dr. Cooper's *Cartularium Ecclesiae S. Nicolai*, II.) are still in stock and available for purchase at subscription prices (£1 1s. per annum) by new members. The issues for the years 1887, 1888, 1889, 1890, are entirely out of print, but the volumes occasionally come into the market, and the Secretary can usually direct a new member to a source whence they may be obtained.

In the month of May last an application was made to the Council by the proprietors and editor of *Scottish Notes and Queries*, suggesting "that the Club might, by supplying all its

members with the serial [at a reduced price, to be agreed on], be serving the real objects of the Club " ; and, at the same time, might encourage the promoters of *S. N. and Q.* to persevere with the undertaking. The Council, while fully recognising the merits of the periodical in question, and admitting that such an application of a part of the Club's funds may not be out of accordance with the objects indicated in Rule I., are yet of opinion that it would be improper on the part of the Council to authorise the step, and that the Club should be consulted on the matter at the General Meeting.*

The Council wish to express their continued obligation to the Society of Advocates for permitting the Annual General Meeting of the Club to be held in the Society's Hall ; and to the Public Library Committee, for granting the use of their Committee Room for Committee Meetings.

WM. D. GEDDES, C.

* " It was agreed to remit to the Council the question raised by the proprietors and editor of *S. N. and Q.* for consideration and report to the next meeting of the Club."—*Extr. Min. of Club.*

ABSTRACT

Framed from the Annual Accounts of the Club, for the period from 6th
December, 1892, to 20th December, 1893.

THE CHARGE.

Assets at close of last account, . . .	£518	10	7
491 Subscriptions for year 1892,* . . .	515	11	0
7 Subscriptions for year 1893, . . .	7	7	0
Payments by new members for back volumes,	21	0	0
Bank Interest,	11	15	1

Amount of the Charge, £1074 3 8

THE DISCHARGE.

1893. I. MISCELLANEOUS ACCOUNTS PAID.

Feb. 16.	Milne & Hutchison, . . .	£107	10	1
„ 27.	C. M. Lawrence, . . .	0	10	6
May 2.	W. Cramond, LL.D., Cullen, .	15	0	7
„ 5.	Grosvenor, Chater & Co. (per Edmond & Spark), . . .	107	0	0
June 1.	D. Wyllie & Son, . . .	3	10	5
„ 29.	Edmond & Spark, . . .	45	0	5
July 4.	W. Green & Sons, Edinburgh, .	0	15	8
Sept. 11.	A. King & Co., . . .	50	0	0
„ „	Boussod, Valadon & Co., Paris,	10	0	0

Carry Forward, £339 7 8

* Note.—At the close of the account the membership of the Club stood as follows :—

Life members,	5
Members that paid for 1892 during period of last two accounts, .	4
Do. do. do. present account, .	491
Total,	<u>500</u>

1893.		Brought Forward,	£339	7	8	
Sept. 11.	G. Brogi, Florence,		1	0	0	
Nov. 17.	T. & R. Annan & Sons, Glasgow, 29		11	6		
" "	D. Wyllie & Sons,		3	7	6	
Dec. 4.	A. King & Co.,		1	14	4	
" "	Edmond & Spark,		0	19	10	
" "	Miss M. Craig,		6	0	0	
" 8.	G. W. Wilson & Co.,		4	4	0	
" 19.	Edmond & Spark,		44	14	7	
	A. King & Co.,		137	10	9	
						£568 10 2

II. SECRETARY AND HONORARY TREASURER.

Secretary's Salary, 1892-93,	£26	5	0	
Secretary's Postages, 6th Dec., 1892, to date,	6	3	4	
Hon. Treasurer's Sundry Outlays, including Insurance on Paper, &c.,	9	6	9	
				41 15 1

III. ASSETS AS AT 20TH DECEMBER, 1893.

Deposit Receipt with Town and County Bank, Limited, dated 18th Dec., 1893, being Composition received from five Life Members (see footnote on previous page),	£52	10	0	
Four do., with do., of same date, for £100 each,	400	0	0	
Balance at credit of Treasurer's Bank Account,	12	5	7	
	£464	15	7	
Deduct Balance due to Treasurer as at 20th December, 1893,	0	17	2	
				463 18 5
Amount of the Discharge, equal to the Charge,	£1074	3	8	

Note.—The Miscellaneous Disbursements above are allocated as follows :—

I. "ANNALS OF BANFF," VOL. II.

Paper, 9 Reams (for printing 126 pp.),	£19 5 2	
Printing: Milne & Hutchison, 512 pp., per est.,	91 4 0	
" " Extra for Small Type,	10 7 0	
" " Corrections, &c.,	5 19 1	
Binding: Edmond & Spark, Cases, per est.,	22 1 8	
" " Extra folding, &c.,	5 5 9	
Packing,	2 13 2	
Carriage,	12 11 3	
Dr. Cramond's outlays, &c.,	15 0 7	
		£184 7 8*

II. "KING'S COLLEGE LISTS."

Paper, 12 Reams,†	£25 13 7	
Printing: A. King & Co., 420 pp., per est.,	74 16 3	
" " Extra for Small Type,	56 2 0	
" " Corrections, &c.,	15 11 6	
Illustrations: Annan,	8 7 6	
" Boussod,	10 0 0	
" Brogi,	1 0 0	
" Wilson,	4 4 0	
" Wyllie,	3 7 6	
Binding: Edmond & Spark, Cases, per est.,	22 1 8	
" " Extra folding,	2 8 3	
" " Brass Stamp for lettering,	0 12 9	
Transcribing and Indexing: Miss Craig,	6 0 0	
Packing } together with III.,	2 13 2	
Carriage }	12 11 3	
		245 9 5

III. "HANDLIST OF BIBLIOGRAPHY."

Paper and Printing: A. King & Co., 138 pp., 8vo, per est.,	£36 10 7	
" " Corrections, &c.,	4 10 5	
Binding: Edmond & Spark,	4 7 6	
		45 8 6

* This outlay of £184 7s. 8d. properly belongs to the Accounts of year 1891-92; and, together with £85 11s. paid in that year, gives a total cost for the volume of £269 18s. 8d.

† Together with balance of 16 reams from last Account, value £33 18s. 8d., increasing total cost of volume to £279 8s. 1d.

II

IV. "RECORDS OF ABOYNE."

Paper, 21 Reams (for printing 312 pp.),	£44 18 10	
Illustrations: Annan,	21 4 0	
	<hr/>	£66 2 10

V. "BOECE'S LIVES."

Paper, 8 Reams (for printing 120 pp.),	17 2 5*
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VI. CLUB LIBRARY.

Works of Reference,	4 6 1
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VII. SUNDRIES.

Printing Reports, Circulars, &c.,	£1 14 4	
Stationery, &c.,	3 8 5	
Miscellaneous Transcribing,	0 10 6	
		<hr/>	5 13 3
Amount of Miscellaneous Disbursements, as above,	£568 10 2	

* This outlay of £17 2s. 5d. properly belongs to the Accounts of year 1893-94.

THE NEW SPALDING CLUB.

PATRONESS:

Her Majesty the Queen.

LIST OF MEMBERS,

30th JUNE, 1894.

(An asterisk prefixed indicates the name of a member of the Spalding Club; two asterisks indicate an original member of that Club; the names of members deceased since 12th December, 1890, are printed in Italics.)

HIS EXCELLENCY THE EARL OF ABERDEEN, LL.D., Haddo House, *President.*

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The Library of the Free Church College, Aberdeen

*The Library of the Society of Advocates, Aberdeen

The Public Library, Aberdeen.

*The Town House Library, Aberdeen.

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David Wyllie Abernethy, Ferryhill Cottage, Aberdeen.

John Adam, 169 Union Street, Aberdeen.

John Airth, Aberdeen; Died 15th March, 1892.

William Alexander, LL.D., Aberdeen; Died 19th February, 1894.

Alexander Grigor Allan, Elgin; Died 16th August, 1893.

George Allan, Advocate, 33 Albyn Place, Aberdeen.

James Allan, 13 Braemar Place, Aberdeen.

Alexander Allardyce, 45 George Street, Edinburgh.

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James Anderson, M.D., London ; Died 28th February, 1893.

John Anderson, 78 Porchester Terrace, W.

John Anderson, 111 Duff Street, Macduff.

John D. Anderson, Ferryhill Public School, Aberdeen.

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Thomas Bell, Hazelwood, Broughty Ferry.

The Rev. Thomas Bell, The Manse, Keig, by Aberdeen.

Erskine Beveridge, St. Leonard's Hill, Dunfermline.

Surgeon-General G. Bidie, M.B., C.I.E., per H. S. King & Co., 45 Pall Mall
S.W.

James H. Bisset, Aberdeen ; Died 24th November, 1892.

John Petrie Bisset, Wynndun, Banchory.

Peter Bothwell Bisset, Burnside House, Aberdeen.

James Black, Sheriffston, Elgin.

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The British Museum Library : per Edmond and Spark, Aberdeen.

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 George Walker, 52 Victoria Street, Aberdeen.
 George James Walker, Portlethen, Aberdeen.
 James Walker, 461 Union Street, Aberdeen.
 Robert Walker, Secretary to the University Court, Tillydrone House, Old Aberdeen.

- Robert Crawford Walker, Solicitor, Dundee.
 Andrew Wallace, M.D., Turriff.
 John Warrack, 14 Carlton Terrace, Edinburgh.
 475 Colonel A. J. C. Warrand of Bught, Ryefield, Cononbridge, Ross-shire.
John Paton Watson of Blackford; Died 1st January, 1894.
 The Rev. John B. A. Watt, The Manse, Cadder, Bishopbriggs.
 William Watt, 17 Queen's Road, Aberdeen.
 Alexander Webster of Edgehill, Advocate, Aberdeen.
 ***John Webster of Edgehill, LL.D., Aberdeen; Died 31st May, 1891.*
 John Forbes White, LL.D., Craigtay, Dundee.
 John Charles Ogilvie Will, M.D., 379 Union Street, Aberdeen.
 David Williamson, North of Scotland Bank, Lerwick.
 William Herbert Williamson, M.D., 15 Union Terrace, Aberdeen.
 Alexander Wilson, Solicitor, 189 Union Street, Aberdeen.
 Alexander H. Wilson, 2 Albyn Terrace, Aberdeen.
Alexander Stephen Wilson, North Kinnmundy; Died 16th November, 1893.
 Andrew Robertson Wilson, 145 Bruntsfield Place, Edinburgh.
 The Rev. George Wilson, Clova, by Lumsden.
 Professor John Dove Wilson, LL.D., 17 Rubislaw Terrace, Aberdeen.
 The Rev. John Skinner Wilson, 4 Duke Street, Edinburgh.
 Robert Morrison Wilson, M.D., Old Deer, Mintlaw.
 Thomas Wilsone, 4 Queen's Terrace, Aberdeen.
 William Grant Lumsden Winchester, W.S., 8 South Charlotte Street, Edinburgh.
 The Rev. James Wiseman, Buxburn, Aberdeen.
 The Rev. John Woodward, LL.D., Montrose.
 Charles David Wyllie, 247 Union Street, Aberdeen.
 D. Wyllie and Son, 247 Union Street, Aberdeen.
- Alexander Yeats, Advocate, Aberdeen; Died 7th October, 1893.*
 John Yeats, 6 Castle Street, Banff.
 **William Yeats of Auquharney, Advocate, 46 King Street, Aberdeen.
 The Rev. Alexander Young, The Manse, Chapel of Garioch, Pitcaple.
Edward Young, Aberdeen; Died 16th June, 1894.
 William Laurence Young, Belvidere, Auchterarder.
 500 Thomas A. W. A. Youngson, Advocate, Southfield House, Cults.

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(As appointed by the Council, 22nd December, 1893.)

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(As amended, 30th October, 1890.)

1. The objects of the Club shall be to promote the study of the History, Topography, and Archæology of the North-Eastern Counties of Scotland, and to print works illustrative thereof.
2. The Club shall consist of five hundred members, subscribers of one guinea annually: each subscription to be paid on or before the first day of January in each year.
3. The general management of the affairs of the Club shall be vested in a Council, consisting of a President, at least ten Vice-Presidents, and not fewer than forty ordinary members, including a Secretary and a Treasurer: all to be chosen yearly at a General Meeting of the Club, to be held at Aberdeen, in the month of October, or at such other time within each year as may be found convenient. At all Meetings of the Council seven members shall form a quorum.
4. Immediately after the Annual General Meeting the Council shall elect Acting Committees to carry on the work of the Club.
5. The accounts of the Club shall be audited annually by two Auditors, to be chosen at the Annual Meeting from among the members.
6. The name of any member in arrear with his annual subscription on the first day of October in each year may be removed from the list of members.
7. Vacancies in the membership shall be filled up according to priority of application.
8. Members may, at any time, compound for all future annual subscriptions, by payment of ten guineas over and above the subscription for the current year; and it shall be in the power of the Council to exempt from subscriptions, annual or other, any member who may present to the Club a work, the printing of which, as a Club publication, has been sanctioned by the Council.

9. Every member not in arrear with his annual subscription shall, from the date of his becoming a member, receive one copy of every volume printed thereafter by the Club; and the editor of each work shall receive five additional copies of the same.
10. The number of copies printed in each case shall not exceed five hundred and twenty-five, and no copy of any work printed by the Club shall be offered by it for sale.
11. The Club shall undertake the issue of its books without the intervention of publishers or booksellers.
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